

2 Bible Old Test. Proverbs
SOLOMON'S
PROVERBS

English and Latin, *31/5. aap*

Alphabetically Collected for help of Memory.

In *English* by H. D.

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Fitted for the Use of Schools.

The last Edition very much corrected
and amended.

Ecclef. 12. 9. *The Preacher was wise, he taught the
People Knowledge ; yea, he gave good heed, and
sought out, and set in order many Proverbs.*

1 Kings 4. 30, 31, 32. *And Solomon's Wisdom
excelled the Wisdom of all the Children of the East,
&c. For he was wiser than all the Men, &c. And
he spake three thousand Proverbs, &c.*

Prov. 4. 7. *Wisdom is the principal thing, therefore
get Wisdom, and with all thy gettings, get Under-
standing.*

L O N D O N,

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Rob. Midgley.

May 15th. 1688.



T O T H E

R E A D E R

IT is said of Solomon, so much commended for WISDOM, 1 Kings 4: 29. &c. *That God gave him Wisdom and Understanding exceeding much, and largeness of Heart, even as the Sand that is on the Sea-shore. And that his Wisdom excelled the Wisdom of the Children of the East Country, and all the Wisdom of Egypt. And, that he was wiser than all Men, &c. And, that*

A 2

his

To the Reader.

his fame was in all Nations round about: Which admirable Wisdom of his seemed chiefly to consist in his Proverbs; who spake, as Vers. 32. three thousand Proverbs; compared with Eccl. 12. 9. The Preacher was Wise, he still taught the People knowledge; yea, he gave good heed, and sought out, and set in order many Proverbs.

I. The Nature of a Proverb.

FOR the Nature of them in general. They are short, wise Sentences, containing much
in

To the Reader.

in a little. The Hebrew word למשל signifies (as Buxt.) a למשל similitudo, parabola, proverbium, sententia: citra- viterque dicta & paucis con- cinnata. an excellent Speech, Sen- Bux. Lex. (b) πα- ραβολή, as Pastor ren- ders them; import much the same, viz. short Sentences, sometimes com- paratively delivered; cal- led by Greek Writers, Ἀξιόματα, Axioms; or worthy sayings; and by the Latins Adagia, A- dagies, short Sentences. In the Scripture some- Exemplar seu Typus,

To the Reader.

Heb. 9. 9. times called, *The say-*
4. *Adagi-* ings of the *Ancients*, 1
um, Luk. 4. *Sam.* 24. 13. because
23. 5. *Si-* delivered by the *Wise*
militudo. *Ancient Fathers* or *El-*
Heb. 11. ders, and therefore, *Prov.* 1.
11. *Paf.* 6. called, *The words of the*
Lex. *Wise*; and sometimes, *The*
sayings of old, 2 *Sam.* 20. 18.
Psal. 78. 2. because the ap-
probation and consent of A-
ges went to make them the
usage of a Nation, being
brought by Custom and Tradi-
tion to every Mouth.

To the Reader.

2. The Use of a Proverb.

PROVERBS we find are variously laid down and used in Scripture, sometimes by way of Comparison or Similitude, which doth greatly illustrate, as ^{1. Comparatively.}

Prov. 26. 9. *As a Thorn goeth up into the hand of a Drunkard, so is a Parable in the mouth of Fools.* And vers. 11. *As a Dog returneth to his vomit; so a Fool returneth to his folly.* Vers. 14. *As a Door turneth upon his Hinges, so doth the slothful man*

To the Reader.

upon his Bed. Be wise as Serpents, and harmless as Doves, Matth. 10. 16.

*The difference
betwixt a Pro-
verb and a Pa-
rable.*

And the only difference betwixt this sort of Proverbs and Parables is, That one is a large similitude, the other a short one. A Parable is a long Proverb, and a Proverb a short Parable; being in Scripture therefore called both by one Name, sometimes the Parable called Proverb, and the Proverb called Parable, Matth. 15. 15.

Our Saviour delighted so much in this kind of speaking, that he is said not to have spoke

To the Reader:

spoke without them, *Matth.*

13. 34.

Sometimes in an ob-
scure or enigmatick

2. *Obscurely.*

way of speaking, and there-
fore called, *Prov. 1. 6. The*

words of the wise, and their

dark sayings. And *Psal. 87. 2.*

Dark sayings of old; which our

Saviour therefore usually ex-
plained, as not being understood

many times by his Auditors,

as *John 10. 16. Mat. 15. 11, --*

15, 16, 17. Vers. Mar. 13. 11.

And therefore it is said to
him upon his explanation,

John 16. 26. Now speakest thou

plainly, and speakest no Proverb,

To the Reader.

opposing plain speaking to Proverbial or Parabolical.

3. *Plainly.* Sometimes again in a plain familiar stile, easie to be understood of all; containing short, pithy, sententious Doctrines, either for instruction, exhortation, admonition or reproof: And of this kind are most of *Solomon's*, and indeed most we meet with in the Scriptures; as such as these: *The fear of the Lord is the beginning of Wisdom. Above all gettings, get Understanding. Fools make a mock of Sin. Man lives not by bread alone. Evil communication corrupts good manners, &c.*

To the Reader.

3. The end of a Proverb.

THE end of a Proverb is for information of the mind, and reformation of the manners; and best exprest by *Solomon* himself, in his own words, *Prov.* 1. 2, 3. *To know Wisdom and Instruction; to perceive the words of Understanding; to receive the Instruction of Wisdom, Justice, Judgment and Equity.* And this Universally to all sorts, degrees, ages and sexes, young and old, poor and rich, learned and unlearned,

To the Reader.

ned, foolish and wise; therefore Verse. 45. *To give subtilty to the simple; to the young man, knowledge and discretion; to the wise and understanding, increase of learning, and the attaining to wise Counsels; to the understanding of a Proverb, or an eloquent Speech, (as the Margent) the Words of the Wise, and their dark Sayings.* It is said, the Wisdom of the Ancient Grecians, that Wise and Understanding Nation, consisted much in their *Proverbs*; and to this day they are accounted the best evidence of the Wisdom of a Nation, whereof Collections are generally

To the Reader.

rally made, and Records usually kept.

4. *The Order of Solomon's Proverbs.*

AS for the Order of *Solomon's Proverbs*, they are without any methodical contexture, or near dependance upon each other, which makes them the more abstruse, and difficult to the Reader; and are therefore, for better help of Memory, brought into this Method and Order, being Alphabetically Collected out of the

To the Reader.

the *Proverbs* and *Ecclesiastes*; and though designed only for private use, is here tendered to the publick, as profitable for all; but especially recommended to the wise improvement of judicious School-masters, by whose ingenuity these excellent Adagies, and worthy Sayings, so full of Wisdom and Knowledge, so expressly leading to every Duty, both to God, our Selves, and Neighbours, and of such universal concern, may by God's blessing be improved in School-learning, to instill such excellent Principles as may not only leave Divine Impressions upon

on

To the Reader.

on the Minds of their Youth, but most admirably direct to every moral accomplishment; containing not only the true Wisdom (teaching the fear of the Lord) but all other necessary Learning, as well *Ethicks*, viz. Matters pertaining to Moral Virtues, as Prudence, Justice, Temperance, &c. as *Oeconomicks*, viz. Matters of Domestick or Family concerns, relating to the Duties of Husbands, Wives, Parents, Children, Masters and Servants; and *Politicks* also, relating to Government, and Matters of State: So that, *Plato*, *Aristotle*, *Cicero*, &c. and other *Heathenish*

To the Reader.

thenish School Authors, are not to be named with *Solomon*, who so instructs to every good word and work; the *Proverbs* indeed being what is said of the Scriptures, *2 Tim. 3. 16. Profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, &c.* Therefore, as *Solomon* himself advises, *Train up a Child in the way he should go, and when he is old he will not depart from it, Prov. 22. 6.*

If any advantage be reaped hereby to you or yours, let God have the Glory, and the unworthy Instrument the benefit

To the Reader.

nefit of your Prayers, who is
desirous in every capacity faith-
fully to his utmost,

To serve You

and his Generation,

whilst, H. D.

of

Of Wisdom.

TH E great Jehovah, who inhabits light,
Appear'd to Solomon in a dream by night.
And said, Ask now what I shall give to thee :
Suppose now (Mortals) this same question be,
Propos'd to you; let's hear, what would you say?
And how would you dispose you'r choice, I pray?
Give me (saith one) in Riches to abound :
Give me (saith t'other) Honour and Renown.
But what saith Solomon ? O Lord impart,
To me a wise and understanding heart.
Wise was thy choice, wise Solomon, to which,
God therefore added to be Great and Rich..
The wisest Lord did know, that only he,
Could rightly use both Wealth and Dignity.
Who steer'd his course by wisdoms sage advice ;
Here's the true Honour, here's the Pearl of price..
For what's a Fool, that is with riches grac'd ?
A Swine, in whose foul snout a Gem is plac'd.
Or what's a Fool, on whom honour doth wait ?
A long ear'd Ass sitting in Chair of State.
The Miser is a fool, and so is he,
That spends his wealth in prodigality :
Whom, if they went to Wisdom, she would show
A fair and middle path wherein to go.
And art thou great ? be not a fool, for thus,
Thou'lt make thy folly more conspicuous.
Acquaint thy self with Wisdom, wait upon her,
And she will add true glory to thine honour.
By her Kings reign, and Princes do decree,
By her advice, Justice and Equity.
A Fool that is in honour, doth but show,
Himself to be a Fool in Folio.

May'st

Of Wisdom.

*Mayn't Rehoboam justly stiled be,
A Famous Fool, a Fool in high degree?
Whom Israels ten Tribes forsook, because,
He wilfully forsook grave Wisdoms Laws;
While he the advice of Seniors refus'd,
And the rash counsel of the Young Men us'd?
Justly might Wisdom then preferred be,
By Solomon, 'bove wealth and dignity:
With him she above all the Conquest won,
Wisdom was justified by her Son:
Into whose breasts she did a flame inspire,
Which will last longer than the Vestal fire;
A sacred flame it is, which ne'er will dye,
But ev'n now burns for us to warm us by:
A flame that gives not only heat, but light,
Not only warns the heart, but guides the sight.
O Peerless Wisdom! teach us how to prize thee,
That wealth nor honour may not equallize thee;
Without thee they are worse than nothing; Thou,
Art without them both wealth and honour too.
That we may know thy worth; let's search and see,
From whence thou dost derive thy Pedigree.
Though equal honour be not to thee given,
Yet thou'rt the Off-spring of the King of Heaven.
Wisdom doth shine in all his works, which he,
Grants man sometimes through Wisdoms glass to see:
View now and read, Natures great Volume, look,
Wisdom's in every leaf of Natures Book,
Behold how she hath knit the whole Creation,
In a most glorious link to admiration:
They're happy who with Contemplations eye,
The hidden secrets of her glory spie.
O foolish man, that didst not know her price,
But didst forsake her, and so Paradise:
Whose mind the mists of Ignorance now cloud,
While she in Heaven doth her glory shroud.*

Of Wisdom.

Yet God (whom goodness doth delight) hath given,
A Palace to her heart beneath the Heaven ;
That man (who did despise her glory) might,
In darkness see his folly by her light ;
A light, O blessed light, that shews the way,
From which blind man hath so long gone astray.
But where doth Wisdoms Palace stand, you'll say ?
For this therefore, listen a while (I pray)
T' a Pilgrim, who hath wandred about,
And sought to find this famous Palace out.
I went not far, when lo ! I did espye,
Far off, a Fabrick, beauteous to my eye.
In a fair Prospect : I approacht therefore,
And saw men crown'd with Lawrel at the door ;
They called them Poets : who, when as they knew,
I sought for Wisdoms Palace, all the crew.
Cry'd out, Pray enter, and it will appear,
That wisdom (whom you seek for) dwelleth here.
I entred then, and saw at my ingress,
Rooms garnish't to the life, I must confess ;
What Carvers art, or Painters skill could do,
Was represented there unto my view.
But where's the Room where Wisdom doth abide,
Wherein she doth her beams of glory hide ?
She's in that Room (said they) so in I came ;
Loe 'twas a Strumpet there, Fancy by Name,
Whose whole Attire was very gay and spruce,
Yet very wanton, and her gesture loose ;
Yet these same foolish Poets fell before her,
And, as a Goddess, did they all adore her,
Farewel (said I) for yet it don't appear,
That Wisdom (whom I seek for) dwelleth here.
So on I went my journey, till my hast,
Had brought me to a certain place at last.
In which I saw men arguing together,
Who asked me, what 'twas that brought me thither ?

Of Wisdom.

To seek for Wisdom, I reply'd : but they,
(Men called them Philosophers) did say.
Enter this Palace, and it will appear,
That Wisdom (whom you seek for) dwelleth here.
I entred in ; the rooms did shine with Gold,
And were all very glorious to behold :
But yet although 'twas Gold unto my view,
I fear the Gold was counterfeist, not true.
And here and there were plac'd in divers stations,
Both grave advices, and fine speculations,
I could not see distinctly ; for my sight,
Was guided by the Candle-light.
Of Nature.—But where's Wisdom ? O repair.
(Reply'd they) to that Chamber, for she's there.
Yea, this is she, said I ; but coming nigh,
I could no signs of life or motion spie ;
But saw she was an Image made by Art,
Assimulation Wisdom in each part.
O then, thought I, true Wisdom life hath got,
And is from God above, but this is not.
Farewell (said I) for yet it don't appear,
That Wisdom (whom I seek for) dwelleth here.
So I departed thence with speedy feet,
When as I found that was not Wisdoms Seat.
And in my progress, I at last did see,
Some persons wearing Wisdoms Livery.
Grace in their hearts. Then I enquiry made,
Where Wisdoms Palace was : They straightway said,
Enter these Scriptures, and it will appear,
That Wisdom (whom you seek for) dwelleth here.
Whose glory (it's so great) tongue can't express,
When you have entred, you will say no less.
She's glorious within, enlightned eyes,
Do see such Beauties which they can't but prize ;
She hath one Room all hung with Pearls (you'll see)
King Solomons Proverbs full of dignity.

She

Of Wisdom.

She teaches how to manage every state,
In which you fall ; she'll teach to moderate.
Prosperity ; she'll make affliction bright ;
She is a cloud by day, and flame by night ;
She'll shew you secret joys, true comforts, and,
E'erlasting pleasures, ev'n at Gods right-hand.
*Oh! now I've found her Palace, let me wait,
Till Wisdom shall be pleas'd to ope her Gate.*

S. P.

Of a Proverb.

WHO searches oft in small things worth
descries?

*A pearl is small, and yet of a great
price :*

A Proverb is a Pearl then rich, though small

But Scriptural most precious is of all.

King Solomon hath left Posterity,

A rich and everlasting Legacy?

A Cabinet of Pearls, which all may take,

Nor shall they yet their fellows poorer make :

You may perhaps be owner of't, and yet,

I also may enjoy the Cabinet ;

Who will not then this Cabinet prize and keep ?

They're precious Pearls, although they're in a heap.

You'll say, perhaps, they're mixt together ; —Well,

Lie here, each Jewel hath its proper Cell ;

And as your use requires, you may repair,

To such a Cell, and have a Jewel there.

S. P.

Solomon's Proverbs,
ALPHABETICALLY
 Collected for the help of Memory.

Adversity.

1. **I**F thou faint in the day of *Adversity*, thy strength is small, *Chap. 24. 10.*
2. A Friend loveth at all times, and a Brother is born for *Adversity*, 17. 17.
3. In the day of Prosperity be joyful; but in the day of *Adversity* consider, *Eccles. 7. 14.*

Adultery.

1. Whoso committeth *Adultery* with a Woman, lacketh understanding: he that doth it, destroys his own Soul, 6. 32.
2. Such is the way of an *Adulterous* Woman: she eateth, and wipeth her mouth; and saith, I have done no wickedness, 30. 20.
3. By means of a whorish Woman, a man is brought to a piece of bread; and the *Adulteress* will hunt for the precious Life, 6. 26.

Affliction.

1. All the Days of the *Afflicted* are evil; but he that is of a merry heart, hath a continual Feast, 15. 15.

Anger.

Proverbia Solomonis,

ALPHABETICE

Collecta Memoriae gratiâ.

Adversity.

1. **S**I tu deficio in tempus angustia, tuus virtus angustus, *Chap. 24. 10.*
2. Amicus diligo omnis tempus, & frater nascor in angustia, 17. 17.
3. In tempus bonum lætor; autem in tempus malum cōsidero, *Eccles. 7. 14.*

Adultery.

1. Quisquis perpetro Adulterium cum Mulier. careo intelligentia: qui facio iste, perdo animi suus, 6. 32.
2. Is sum via scortans Mulier: comedo, & abstergo suus os, & dico: operor nullus iniquitas, 30. 20.
3. Propter scortans mulier homo deduco ad frustum panis; & adultera venor pretiosus vita, 6. 26.

Affliction.

1. Omnis dies afflictus sum malus; sed qui sum lætus animus, habeo continuus convivium, 15. 15.

B

Anger.

Anger.

1. The discretion of a man deferreth his *anger* and it is his glory to pass over a transgression
19. 11.

2. He that is slow to *Anger*, is better than the Mighty, and he that ruleth his spirit, than he that taketh a City, 16. 32.

3. Make no friendship with an *angry* man; and with a furious man thou shalt not go, lest thou learn his ways, and get a snare to thy Soul, 22. 24, 25.

4. An *angry* man stirreth up strife, and a furious man aboundeth in transgression, 29. 22.

5. He that is soon *angry*, dealeth foolishly; and a man of wicked devices is hated, 14. 17.

6. Be not hasty in spirit to be *angry*, for *Anger* resteth in the bosom of Fools, *Eccles.* 7. 9.

Answer.

1. A man hath joy by the *Answer* of his mouth and a word spoke in due season, how good is it
15. 23.

2. The heart of the righteous studieth to *Answer*; but the mouth of the wicked poureth out evil things, 15. 28.

3. Every man shall kiss his lips, that giveth a right *Answer*, 24. 26.

4. A soft *Answer* turneth away wrath; but grievous words stir up Anger, 15. 1.

5. *Answer* not a fool according to his folly, lest thou also be like unto him, 26. 4.

6. *Answer* a fool according to his folly, lest he be wise in his own conceit, 26. 5.

7. He that *answereth* a matter before he heareth it, it is folly and shame unto him, 18. 13.

8. The preparations of the heart in man, and the *Answer* of the tongue, is from the Lord, 16. 1.

Babler.

Anger.

1. Intellectus homo defero suus ira, & sum is ornamentum prætereo defectio, 19. 11.

2. Qui sum tardus ad ira, sum melior robustus, & qui moderor suus animus, is qui capio civitas, 16. 32.

3. Exerceo nullus amicitia cum iracundus, & cum furibundus non congredior, ne disco iter is, & assumo tendiculatus anima, 22. 24, 25.

4. Iracundus excito contentio, & furibundus abundo defectio, 29. 22.

5. Qui sum cito iratus, facio stultè ; & homo cogitatio fraudulentus, odio habeor, 14. 17.

6. Ne perturbor in Spiritus ut indignor, nam indignatio conquiesco in sinus stultus, *Ecccl.* 7. 9.

Answer.

1. Homo habeo lætitia ex sermo suus os, verbum prolatus debitus tempus quàm bonus sum, 15. 23.

2. Animus iustus meditor ad respondeo ; autem os improbus eructo malus, 15. 28.

3. Unusquisque osculor labium is, qui reddo rectus responsum. 24. 26.

4. Mollis responsio avertio excandescencia : autem verbum molestus excito ira, 15. 1.

5. Nec respondeo stolidus secundum stultitia is, ne tu quoque sum similis ille, 26. 4.

6. Respondeo stolidus secundum stultitia is, ne sum sapiens in oculus suus, 26. 5.

7. Qui respondeo aliquis priusquam audio, sum stultitia & ignominia is, 18. 13.

8. Præparatio cor in homo, & responsio lingua sum à Dominus, 16. 1.

Wabler.

1. The Serpent will bite without enchantment ; and a *Wabler* is no better, *Eccles.* 10. 11.

Backslider.

1. The *Backslider* in heart shall be filled with his own ways ; and a good man shall be satisfied from himself, 14. 14.

Blessing.

1. The *Blessing* of the Lord, it maketh rich, and he addeth no sorrow with it, 10. 22.
2. *Blessings* are upon the head of the just ; but violence covereth the mouth of the wicked, 10. 6.

Blood-thirsty.

1. The *Blood-thirsty* hate the upright ; but the Just seek his Soul, 29. 10.

Brother.

1. A *Brother* offended is harder to be won than a strong City ; and their contentions are like the bars of a Castle, 18. 19.
2. Thine own friend and thy Father's friend forsake not ; neither go into thy *Brother's* house in the day of thy calamity : for better is a neighbour that is near, than a *Brother* that is far off, 27. 10.

Cause.

1. He that is first in his own *Cause* seemeth just ; but his Neighbour cometh and searcheth him, 18. 17.
2. Debate thy *Cause* with thy Neighbour himself, and discover not a secret to another, 25. 9.
3. Open thy mouth for the Dumb in the *Cause* of all such as are appointed to destruction, 31. 8.

Chasten.

Babler.

1. Serpens mordeo sine incantatio, & garrulus sum non melior, *Eccles.* 10. 11.

Backslider.

1. Tergiversator in animus satio suus via, & vir bonus satio à sui ipsius, 14. 14..

Blessing.

1. Benedictio Jehova ipse dito, & addo nullus molestia cum is, 10. 22.

2. Benedictio adsum caput justus, at violentia obtego os impius, 10. 6.

Blood-thirsty.

1. Sanguinarius odi integer: autem rectus quero anima is, 29. 10.

Brother.

1. Frater provocatus sum difficilius vinco urbs munitus; & contentio hic sum ut vestis Arx, 18. 19.

2. Tuus amicus & paternus amicus derelinquo ne; nec ingredior tuus Frater domus tempus tuus calamitas: nam melior sum vicinus propinquus frater longinquus, 27. 10.

Cause.

1. Qui sum primus in lis suus videor justus; autem proximus is advenio & prevestigo is, 18. 17.

2. Ago causa tuus cum proximus tuus ipse, sed ne retego arcanum alter, 25. 9.

3. Aperio os tuus pro mutus in causa omnis ille qui trado excidium, 31. 8.

Chasten.

1. My Son despise not the *Chastening* of the Lord, neither be weary of his correction, 3. 17.

2. *Chasten* thy Son whilest there is hope, and let not thy Soul spare for his crying, 19. 18.

3. He that spareth his Rod, hateth his Son: but he that loveth him, *chastneth* him betimes, 13. 24.

Child.

1. Even a *Child* is known by his doings, whether his work be pure, and whether it be right, 20. 11.

2. Foolishness is bound in the heart of a *Child*; but the Rod of correction shall drive it far from him, 22. 15.

3. Withhold not correction from the *Child*; for if thou beatest him with a Rod, he shall not die, 23. 13.

4. The Rod and reproof give Wisdom; but a *Child* left to himself, bringeth his Mother to shame, 29. 15.

5. The Father of the Righteous shall greatly rejoyce; and he that begetteth a wise *Child*, shall have joy of him, 23. 24.

6. Better is a poor and a wise *Child*, than an old and foolish King, who will no more be admonished, *Eccles.* 4. 13.

7. There is one alone, and there is not a second; yea, he hath neither *Child* nor Brother; yet is there no end of all his labour, neither is his eye satisfied with riches; neither, saith he, for whom do I labour and bereave my Soul of good; *Eccles.* 4. 8.

8. *Childrens Children* are the Crown of old men; and the glory of *Children* are there Fathers, 17. 6.

9. If a man beget a hundred *Children*, and live many years, so that the days of his years be many, and his Soul be not filled with good, and also that he have no burial; I say an untimely Birth is better than he, *Eccles.* 6. 3.

10. Train

Chasten.

1. Meus filius ne sperno eruditio Jehova, neq;
tædet tu correctio is, 3. 11.

2. Castigo filius tuus dum sum spes, nec animus
tuus condono propter clamor ipse, 19. 18.

3. Qui cohibeo virga suus odi filius suus; au-
tem qui amo is, castigo ille tempestive, 13. 24.

Chilo.

1. Etiam puer cognosco actio suus, an opus is
sum purus, & an sum rectus, 20. 11.

2. Stultitia alligo animus puer; autem virga
eruditio amoveo is procul ab ipse, 22. 15.

3. Ne subtraho correctio à puer, enim si percu-
tio is virga, non morior, 23. 13.

4. Virga & Correptio do Sapiencia; at Puer
permisus sui pudefacio mater suus, 29. 15.

5. Pater Justus valde exulto, & qui gigno sa-
piens puer lætor de is, 23. 24.

6. Melior sum indigus & sapiens puer, senex &
stolidus Rex, qui volo non amplius admoneo,
Eccles. 4. 13.

7. Sum unus aliquis, & sum non secundus, imò
habeo nec filius nec frater, nec tamen sum finis
omnis is labor, nec is oculus satio divitiæ; nec
dico, qui ego laboro & destituo anima meus bo-
num, *Eccles.* 4. 8.

8. Filius filius sum corona senex, & ornamen-
tum filius sum pater ipse, 17. 6.

9. Si quis gigno liberi centenus, & vivo multus
annus, adeo ut dies annus is sum multus, & ani-
ma is non satio bonum, & nec sum sepultura is,
dico abortivus sum melior ille, *Eccles.* 6. 3.

10. Train up a *Child* in the way he should go, and when he is old he will not depart from it, 22. 6.

11. I considered all the living which walk under the Sun, with the second *Child* that shall stand up in his stead. *Eccles.* 4. 15.

City.

1. The labour of the foolish wearieth every one of them, because he knoweth not how to go to the City, *Eccles.* 10. 15.

Cord.

1. If one prevail against him, two shall withstand him; and a threefold Cord is not quickly broken, *Eccles.* 4. 12.

Crooked.

1. That which is Crooked, cannot be made straight; and that which is wanting cannot be numbered, *Eccles.* 1. 15.

Confidence.

1. Confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joynt, 25. 19.

2. A wise man feareth and departeth from evil: but the fool rageth and is confident, 14. 16.

Commandment.

1. Whoso despiseth the word, shall be destroyed; but he that feareth the Commandment, shall be rewarded, 13. 13.

2. He that keepeth the Commandment, keepeth his own Soul; but he that despiseth his ways, shall die, 19. 16.

3. The wise in heart will receive Commandments, but a prating fool shall fall, 10. 8.

Comely.

1. There be three things that go well, yea four are comely in going; A Lion which is the strongest among

10. Instruo puer in via, qui oportet is eo ; & cum senesco, non recedo ab is, 22. 6.

11. Video omnis vivens qui ambulo sub Sol, cum secundus puer, qui sto locus is, 4. 15.

City.

1. Labor stolidus fatigo quisque ipse, quoniam nescio eo in civitas, *Eccles.* 10. 15.

Corv.

1. Si unus vinco is, duo obfisto ille ; & triplicatus filum non cito abrumpor, *Eccles.* 4. 12.

Crooked.

1. Qui sum perversus, non possum corrigor ; & qui deficio non possum numeror, *Eccles.* 1. 15.

Confidence.

1. Fiducia in perfidus dies angustia, sum ut fractus dens, & pes luxatus, 14. 16.

2. Sapiens timeo & recedo à malum ; vero stolidus excandesco & sum securus, 14. 16.

Commandment.

1. Quisquis contemno Verbum, corrumpo ; autem qui reveoreor Præceptum, rependo, 13. 13.

2. Qui observo Præceptum servo anima suus ; autem qui sperno suus via, morior, 19. 16.

3. Sapiens animus accipio præceptum, sed loquax stultus cado, 10. 8.

Comely.

1. Sunt tres qui procedo bene, imo quatuor sum decorus in ambulo ; Leo qui sum robustissimus

among beasts, and turneth not away for any ; a Grey-hound, and an He-Goat also, and a King, against whom there is no rising up, 30. 29, 30, 31.

Contentious.

1. As coals are to burning-coals, and wood to fire, so is a *Contentious* man to kindle strife, 26. 21.

Corn.

1. He that withholdeth *Corn*, the people shall curse him ; but blessing shall be upon the head of him that selleth it, 11. 26.

Correct.

1. *Correct* thy Son, and he shall give thee rest, yea he shall give delight unto thy Soul, 29. 17.

2. *Correction* is grievous unto him that forsaketh the way ; and he that hateth reproof shall die, 15. 10.

3. A Servant will not be *corrected* by words, for though he understand, he will not answer, 29. 19.

Counsel.

1. Where no *Counsel* is, the people fall : but in the multitude of *Counsellors* there is safety, 11. 14.

2. Hear *Counsel*, and receive instruction, that thou mayest be wise in thy latter end, 19. 20.

3. Without *Counsel* purposes are disappointed : but in the multitude of *Counsellors* they are established, 15. 22.

4. Every purpose is established by *Counsel* ; and with good advice make war, 20. 18.

5. *Counsel* in the heart of man, is like deep water ; but a man of understanding will draw it out, 20. 5.

6. There

mus inter bestia, nec retrogredior metus quiscuam:
Vertagus & Caper etiam, & Rex, in qui sum nul-
lus insurrectio, 30. 29, 30, 31.

Contentious.

1. Ut carbo sum ad pruna & lignum ad ignis,
ita sum contentiosus vir ad accendo lis, 26. 21.

Coyn.

1. Qui retineo triticum, populus execror ; ille
autem benedictio incumbit caput vendens ille,
11. 26.

Correct.

1. Castigo tuus filius & afferro tu quies, imo do
deliciae tuus anima, 29. 17.

2. Correctio sum gravis derelinquens iter, &
qui odi correptio morior, 15. 10.

3. Servus non castigabo verbum, enim qua n-
vis intelligo, non respondeo, 29. 19.

Connsel.

1. Ubi nullus consilium sum, populus corruo,
autem in amplitudo consiliarius sum salus, 11. 14.

2. Ausculto consilium, & accipio eruditio ut
sapio in dies tuus ultimus, 19. 20.

3. Sine consilium cogitatio fio irritus, at in am-
plitudo consiliarius stabilio, 15. 22.

4. Unusquisq; propositum confirmo consilium,
& prudens concilium geto bellum, 20. 18.

5. Consilium in animus vir sum similis profun-
dus aqua, tamen vir intelligens haurio ille, 20. 5.

6. There are many devices in a mans heart ; nevertheless the *counsel* of the Lord that shall stand, 19. 21.

7. Oyntment and perfume rejoyce the heart : so doth the sweetness of a mans friend by hearty *counsel*, 27. 9.

8. The thoughts of the righteous are right, but the *counsels* of the wicked are deceit, 12. 5.

9. Deceit is in the heart of them that imagine evil : but to the *counsellors* of peace is joy, 12. 20.

Cover.

1. He that *covereth* a transgression, seeketh love : but he that repeareth a matter, separateth very friends, 17. 9.

2. He that *covereth* his sins shall not prosper ; but whoso confesseth and forsaketh them, shall have mercy, 28. 13.

Curse.

1. The *curse* of the Lord is in the house of the wicked : but he blesseth the habitation of the just, 3. 33.

2. As the Bird by wandering, as the Swallow by flying ; so the *curse* causeth shall not come, 26. 2.

3. He that giveth unto the poor shall not lack ; but he that hideth his eyes, shall have many a *curse*, 28. 27.

Deceit.

1. Bread of *Deceit* is sweet to a man, but afterwards his mouth shall be filled with gravel, 20. 17.

2. He that hateth, dissembleth with his lips, and layeth up the *deceit* within him, 26. 24.

3. Whose hatred is covered by *deceit*, his wickedness shall be shewed before the whole congregation, 26. 26.

4. Faith.

6. Insim multus cogitatio animus homo; sed consilium Jehova ipse sto, 19. 21.

7. Unguentum & suffitus lætifico cor; ita dulcedo amicus suus cordatus consilium, 27.9.

8. Cogitatio justus sum justus, at consilium improbus sum dolus, 12. 5.

9. Dolus sum in cor fabricans malum; autem consiliarius pax sum lætitia, 12. 20.

Cover.

1. Qui tego defectio quæro dilectio, verò qui renovo res disjungo etiam amicus, 17.9.

2. Qui tego suus defectio non prosperor, verò qui fateor & derelinquo is invenio misericordia, 28. 13.

Curse.

1. Execratio jehova incumbo domus improbus, at benedico habitaculum justus, 3. 33.

2. Ut avicula erro, ut Hirundo volito, ita maledictio immeritus non advenio, 26. 2.

3. Qui do pauper non egeo; verò is qui occulto oculus suus, sum multus maledictio, 28. 27.

Deceit.

1. Cibus falsitas sum suavis vir, sed Postea os is impleo scrupus, 20. 17.

2. Qui odi, simulo suus labium, & repono dolus intra sui, 26. 24.

3. Qui odium tego deceptio, malitia is revelo coram totus congregatio, 26. 26.

4. Fidelis

4. Faithful are the wounds of a Friend ; but the kisses of an enemy are *deceitful*, 27. 6.

5. The poor and the *deceitful* man meet together, the Lord lightneth both their eyes, 29. 13.

Desire.

1. The *desire* accomplished is sweet to the soul ; but it is abomination to fools to depart from evil, 13. 19.

2. The *desire* of a man is his kindness : and a poor man is better than a liar, 19. 22.

Despised.

1. A man shall be commended according to his wisdom : but he that is of a perverse heart shall be *despised*, 12. 8.

2. He that is *despised*, and hath a servant, is better than he that honoureth himself and lacketh bread, 12. 9.

Destruction.

1. Before *destruction* the heart of man is haughty ; and before honor is humility, 18. 12.

2. Pride goeth before *destruction*, and a haughty spirit before a fall, 16. 18.

3. Hell and *destruction* are never full ; so the eyes of a man are never satisfied, 27. 20.

Diligent.

1. The hand of the *diligent* shall bear rule, but the slothful hand shall be under tribute, 12. 24.

2. He becometh poor that dealeth with a slack hand ; but the hand of the *diligent* maketh rich, 10. 4.

3. The slothful man roasteth not that which he took in hunting ; but the substance of a *diligent* man is precious, 12. 27.

4. The soul of the sluggard desireth and hath nothing : but the soul of the *diligent* shall be made fat, 13. 4.

5. The

4. Fidelis sum vulnus amicus, verò osculum
osor sum dolosus, 27. 6.

5. Pauper & dolosus homo occurro una Jehova
illumino oculus ambo, 29. 13.

Desire.

1. Desiderium effectus sum suavis anima, at
sum abominatio stolidus recedo à malum, 13. 19.

2. Desiderium homo sum is benignitas : & pau-
per sum melior mendax, 19. 12.

Despised.

1. Vir laudo secundum intellectus ; sed qui
sum perversus animus contemno, 12. 8.

2. Qui contemno & habeo servus, sum melior
is qui extollo sui, & deficior cibus, 12. 9.

Destruction.

1. Ante contractio animus humanus extollo,
& ante honor sum abjectio, 18. 12.

2. Superbia eo ante confractio, & spiritus ela-
tus ante lapsus, 16. 18.

3. Sepulchrum & perditio nunquam satio ; ita
oculus homo nunquam satio, 27. 20.

Diligent.

1. Manus sedulus dominor, autem ignavus sum
tributarius, 12. 24.

2. Fio pauper qui ago ignavus manus, autem
manus sedulus dito, 10. 4.

3. Ignavus esse non is qui capio venor ; autem
substantia sedulus sum pretiosus, 12. 27.

4. Anima piger desideria & habeo nihil : vero
anima sedulus afficio pinguis, 13. 4.

5. Cogi-

5. The thoughts of the *diligent* tend only to plenteousness : but of every one that is hasty, only to want, 21. 5.

6. Seest thou a man *diligent* in his business? he shall stand before Kings, he shall not stand before mean men, 22. 29.

7. He that *diligently* seeketh good, procureth favour : but he that seeketh mischief, it shall come unto him, 11. 27.

Dreams.

1. In the multitude of *Dreams* and many words, there are also diverse vanities ; but fear thou God, *Eccles.* 5. 7.

2. A *Dream* cometh through multitude of business : and a fools voice is known by multitude of words, *Eccles.* 5. 3.

Ear.

1. The heart of the prudent getteth knowledge, and the *Ear* of the wise seeketh knowledg, 18. 15.

2. The hearing *Ear*, and the seeing Eye, the Lord hath made even both of them, 20. 12.

3. He that turneth away his *Ear* from hearing the Law ; even his prayer shall be abomination, 28. 9.

Eat.

1. *Eat* thou not the bread of him that hath an evil eye: neither desire thou his dainty-meats, 23. 6.

Earth.

1. The profit of the *Earth* is for all, the King himself is served by the field, *Eccles.* 5. 9.

Enemy.

1. Rejoyce not when thine *Enemy* falleth ; and let not thine heart be glad when he stumbleth, 24. 17.

2. If

5. Cogitatio sedulus tendo tantum ad copia ;
autem omnis præceptis tantum ad egestas, 21. 5.

6. Videone vir diligens in suus opus ? consisto
ante Rex, non consisto ante obscurus, 22. 29.

7. Qui studiose quæro bonum conquiro benevo-
lencia; verò qui quæro malum evenio ipse, 11. 27.

Dreams.

1. In multitudo Somnium & multus verbum,
infum etiam varius vanitas ; sed revereor tu Deus,
Eccles. 5. 7.

2. Somnium prodo multitudo occupatio, & vox
stolidus cognosco multitudo verbum, *Eccles.* 5. 3.

Ear.

1. Animus prudens possideo scientio, & auris
sapiens quæro scientia, 18. 15.

2. Audiens auris & videns oculus , Johova
facio æquè uterque is , 20. 12.

3. Qui avertio suus auris ab audio Lex, etiam
oratio is sum abominatio, 28. 9.

Eat.

1. Vescor tu ne cibus is qui sum malignus
oculus ; nec ; desidero cupiditæ ille, 23. 6.

Earth.

1. Emolumentum Terra sum pro omnis, Rex
ipse servio de ager, *Eccles.* 5. 9.

Enemy.

1. Lator ne quum tuus inimicus cado, neque
animus tuus exulto quum corruo, 24. 17.

2. If thine *Enemy* be hungry, give him bread to eat; and if he be thirsty, give him water to drink, 25. 21.

Envy.

1. *Envy* thou not the oppressor, and choose none of his ways, 3. 31.

2. Let not thy heart *Envy* sinners: but be thou in the fear of the Lord all the day long, 23. 17.

3. A sound heart is the life of the flesh: but *Envy* is the rottenness of the bones, 14. 30.

4. Wrath is cruel, and anger is outrageous, but who is able to stand before *Envy*? 27. 4.

Evil.

1. The *Evil* bow before the good, and the wicked at the gates of the righteous, 14. 19.

2. *Evil* men understand not judgment; but they that seek the Lord understand all things, 28. 5.

3. In the transgression of an *evil* man there is a snare, but the righteous do sing and rejoyce, 29. 6.

4. Do they not err that devise *evil*? but mercy and truth shall be to them that devise good, 14. 22.

5. Whoso rewardeth *evil* for good, *evil* shall not depart from his house, 17. 13.

Eye.

1. He that winketh with the *Eye*, causeth sorrow; but a prating fool shall fall, 10. 10.

2. He that hath a bountiful *eye*, shall be blessed; for he giveth of his bread to the poor, 22. 9.

3. The *eye* that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it, 39. 17.

4. All things are full of labour, man cannot utter it: the *eye* is not satisfied with seeing, nor the ear filled with hearing, *Eccles.* 1. 8.

2. Si tuus ofor esurio, do ille panis ut edo ; & si sitio, do is aqua ut bibo, 25. 21.

Envy.

1. Invidè tu ne vicentus, & eligo nullus via is, 3. 31.

2. Ne animus tuus æmulor peccator ; sed sum in reverentia Jehova totus dies, 23. 17.

3. Sanus animus sum vito ; caro vere invidentia sum putredo os, 14. 30.

4. Excandescencia sum crudelis, & ira sum infanus, at quis possum consisto coram invidentia, 27. 4.

Evil.

1. Malus incurvo coram bonus, & improbus ad porta justus, 14. 19.

2. Malus homo animadverto non jus ; autem quærens Jehova animadverto omnis, 28. 5.

3. Defectio vir malus infum tendicula ; autem Justus canto & lætor, 29. 6.

4. Erro nonne qui fabrico malum ? verò beniginitas & fides sum fabricans bonum, 14. 22.

5. Quisquis reddo malum pro bonum, malum non recedo à domus ille, 17. 13.

Eye.

1. Qui nicto oculus do molestia, at loquax stultus cado, 10. 10.

2. Qui habeo benignus oculus benedico ; nam do de panis tuus tenuis, 22. 9.

3. Oculus qui subsanno suus Pater, & sperno obedio suus Mater, corvus vallis effodio hic, & juvenis aquila comedo is, 30. 17.

4. Singulus res sum plenus labor, quæquam non possum eloquor : oculus non fatio video, nec auris impleo audio, 1. 8.

5. Lumen

5. The light of the *eyes* rejoyceth the heart, and a good report maketh the bones fat, 15. 30.

6. The *eyes* of the Lord are in every place, beholding the evil and the good, 15. 3.

7. The *eyes* of the Lord preserve knowledge; and he overthroweth the words of the transgressor, 22. 12.

8. The wise mans *eyes* are in his head; but the Fool walketh in darkness, Eccles. 2. 14.

9. Better is the sight of the *eyes*, than the wandering of the desire, 6. 9.

10. Be not wise in thine one *eyes*: Fear the Lord and depart from evil, 3. 7.

11. The way of a fool is right in his own *eyes*; but he that hearkneth unto counsel is wise, 12. 15.

12. Every way of a man is right in his own *eyes*; but the Lord pondereth the hearts, 21. 2.

13. There is a generation that are pure in their own *eyes*, and yet is not washed from their filthiness, 30. 12.

14. Let thine *eyes* look right on, and let thine *eye-lids* look straight before thee, 4. 25.

Face.

1. A mans wisdom maketh his *face* to shine, and the boldness of his *face* shall be changed, Eccles. 8. 1.

Father.

1. Hearken unto thy *Father* that begat thee, and despise not thy Mother when she is old, 23. 22.

2. Hear ye Children the Instruction of a *father*, and attend to know understanding, 4. 1.

3. A wise Son maketh a glad *Father*; but a foolish Son is the heaviness of his Mother, 10. 1.

4. He that begetteth a Fool, doth it to his sorrow; and the *father* of a fool hath no joy, 17. 21.

5. Lumen Oculus lætifico animus, & auditio bonus pinguefacio os, 15. 30.

6. Oculus Jehova sum in omnis locus, specularis malus & bonus, 15. 3.

7. Oculus Jehova custodio scientia; autem perverto verbum perfidiosus. 22. 12.

8. Sapiens Oculus sum in suus caput; autem stolidus ambulo in tenebræ, *Eccles.* 2. 14.

9. Melior sum inspectio Oculus, quam cursus deliderium, *Eccles.* 6. 9.

10. Ne sum sapiens iudicium tuus, revereor Jehova & recedo à malum, 3. 7.

11. Via stultus sum rectus in suus Oculus; at qui ausculto consilium sum sapiens, 12. 15.

12. Unusquisque via homo sum rectus in suus Oculus; sed Jehova perpendo animus, 21. 2.

13. Sum generatio mundus in suus Oculus, attamen non ablavo à suus sordes, 30. 12.

14. Tuus Oculus intueor è regione, & tuus palpebra spectro rectà coram tu, 4. 25.

Face.

1. Homo sapientia illustro Facies is, & firmitas vultus ille muto, *Eccles.* 8. 1.

Father.

1. Ausculto tuus Pater qui gigno ne, neq; contemno tuus Mater quum senesco, 23. 22.

2. Audio filius eruditio Pater, & attendo ad cognosco prudentia, 4. 1.

3. Sapiens Filius facio lætus Pater, verò stolidus Filius sum mœstitia Mater suus, 10. 1.

4. Qui gigno stolidus, gigno ad mœror suus, nec Pater stultus lætor, 17. 21.

5. A foolish Son is a grief to his *Father*; and bitterness to her that bare him, 17. 25.

6. He that wasteth his *Father*, and chafeth away his Mother, is a Son that causeth shame, and bringeth reproach, 19. 26.

7. A foolish Son is the calamity of his *Father*, and the contentions of a wife are a continual dropping, 19. 13.

8. Whoso curseth his *Father*, or his Mother, his lamp shall be put out in obscure darkness, 20. 20.

9. Whoso robbeth his *Father* or his Mother, and saith, it is no transgression; the same is a companion of a destroyer, 28. 24.

Fear.

1. The *fear* of the Lord prolongeth days; but the years of the wicked shall be shortened, 10. 27.

2. The *fear* of the Lord is a fountain of life, to depart from the Snares of death, 14. 27.

3. The *fear* of the Lord is the instruction of wisdom, and before honour is humility, 15. 33.

4. The *fear* of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the forward mouth do I hate, 8. 13.

5. In the *fear* of the Lord is strong confidence, and his Children shall have a place of refuge, 14. 26.

6. By mercy and truth iniquity is purged; and by the *fear* of the Lord men depart from evil, 16. 6.

7. Better is little with the *fear* of the Lord, than great treasure and trouble therewith, 15. 16.

8. The *fear* of the Lord tendeth to life, and he that hath it shall abide satisfied, he shall not be visited with evil, 19. 23.

9. By humility and the *fear* of the Lord are riches, and honour, and life, 22. 4.

5. Stolidus Filius sum indignatio suus Pater ;
& amaritudo suus genitrix, 17. 25.

6. Qui devasto Pater suus, & fugo suus Mater,
sum Filius qui pudefacio & infero probum, 19.
29.

7. Stolidus Filius sum calamitas suus Pater; &
jurgium Mulier sum continuus stilla, 19. 13.

8. Qui Maledico suus Pater aut suus Mater; lu-
terna is extinguo in niger tenebrae, 20. 20.

9. Quisquis diripio suus Pater aut suus Mater ;
& dico sum nullus defectio ; idem sum socius in-
terfector, 28. 24.

Fear.

1. Reverentia Jehova adjicio dies, verò annus
improbis decurto, 10. 27.

2. Reverentia Jehova sum scaturigo vita, ad re-
cedo à tendicula mors, 14. 27.

3. Reverentia Jehova sum eruditio sapientia, &
ante honor sum abjectio, 15. 33.

4. Reverentia Jehova sum odi malum ; fastus,
& elatio, & via malus, & os perversus odi, 8. 13.

5. In reverentia Jehova sum fiducia validus, &
is filius sum receptus, 14. 26.

6. Benignitas & veritas iniquitas expio, & reve-
rentia Jehova homo recedo à malum, 16. 6.

7. Melior sum parum cum reverentia Jehova,
quam amplius thesaurus & vexatio cum ille, 15.
16.

8. Reverentia Jehova tendo ad vita, & præ-
ditus is commoror satur, non visito malum, 19.
23.

9. Humilitas & reverentia Jehova sum divitiarum,
& honor & vita, 22. 4.

10. *Fear* God and keep his commandments, for this is the whole duty of man, *Eccles.* 12. 13.

11. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that *Fear* God, which *fear* before him, *Eccles.* 8. 12.

12. My Son *fear* thou the Lord and the King, and meddle not with them that are given to change, 24. 21.

13. Happy is the man that *feareth* always; but he that hardneth his heart, shall fall into mischief, 28. 14.

14. The *fear* of man bringeth a snare; but whoso putteth his trust in the Lord, shall be safe, 29. 25.

Feast.

1. A *Feast* is made for laughter, and Wine maketh merry, but mony answereth all things, *Eccles.* 10. 19.

Fire.

1. Can a man take *Fire* in his bosom, and his cloaths not be burnt? 6. 27.

Friend.

1. He that blesseth his *Friend* with a loud voice rising early in the morning, it shall be accounted a curse to him, 27. 14.

Fool.

1. A *Fool* hath no delight in understanding; but that his heart may discover it self, 18. 2.

2. *Fools* make a mock at sin; but among the righteous there is favour, 14. 9.

3. A *Fools* lips enter into contention, and his mouth calleth for strokes, 18. 6.

4. A *Fools* wrath is presently known, but a prudent man covereth shame, 12. 16.

5. Even

10. Revereor Deus & observo Præceptum is, quia hic sum totus homo, *Eccles.* 12. 13.

11. Quamvis peccator facio malum centies, & dies ille prorogo, tamen certè scio sum bene timens Deus qui timeo à facies is, *Eccles.* 8. 12.

12. Meus filius revereor Jehova & Rex, nec commisceor ille qui sum deditus mutatio, 24. 21.

13. Beatus sum homo qui paveo jugiter; autem qui obduro suus animus ruo in malum, 28.

14.

14. Tremor homo pono tendicula; autem qui confido Jehova, sum tutus, 29. 25.

Feast.

1. Convivium paror ad lætitia, & Vinum lætifico, sed pecunia respondeo omnis, *Ecc.* 10. 19.

Fire.

1. Possumne quisquam accipio ignis in sinu suus, nec is vestis aduror? 6. 27.

Friend.

1. Qui benedico suus amicus magnus vox, surgens tempestivè mane, imputor maledictio is, 27. 14.

Fool.

1. Stolidus non delector intelligentia; nisi ut suus animus prodo sui ipsius, 18. 2.

2. Stultus joco habeo peccatum; sed inter re-ctus sum benevolentia, 14. 9.

3. Stolidus sermo in eo contentio, & is os ad-voco contulio, 18. 6.

4. Stultus indignatio citò agnosco, verò pruden-tes tego ignominia, 12. 16.

5. Even as a *fool* when he holdeth his peace, is counted wise; and he that shutteth his lips, is esteemed a man of understanding, 17. 28.

6. It is a sport to a *fool* to do mischief; but a man of understanding hath wisdom, 10. 23.

7. Excellent speech becometh not a *fool*; much less doth lying lips a Prince, 17. 7.

8. It is an honour for a man to cease from strife; but every *fool* will be meddling, 20. 3.

9. Every prudent man dealerth with knowledge, but a *fool* layeth open his folly, 13. 16.

10. Though thou shouldest bray a *fool* in a Morter among Wheat with a Pestle, yet will not his foolishness depart from him, 27. 22.

11. A reproof entereth more into a wise man than a hundred stripes into a *fool*, 17. 10.

12. Wherefore is there a price in the hand of a *fool* to get wisdom, seeing he hath no heart to it? 17. 16.

13. Wisdom is before him that hath understanding; but the eyes of a *fool* are in the ends of the earth, 17. 24.

14. In the mouth of the *foolish* is a rod of pride, but the lips of the wise shall preserve them, 14. 3.

15. A wise mans heart is at his right hand, but a *Fools* heart is at his left, *Eccles.* 10. 2.

16. Wisdom resteth in the heart of him that hath understanding; but that which is in the midst of *Fools* is made known, 14. 33.

17. Speak not in the ears of a *Fool*, for he will despise the wisdom of thy words, 23. 9.

18. Seest thou a man wise in his own conceit? there is more hope of a *Fool* than of him, 26. 12.

19. The Crown of the wise is their riches; but the *foolishness* of *Fools* is folly, 14. 24.

5. Etiam stultus dum fileo repudo sapiens, & qui obturo labium suus, habeor homo intelligens, 17. 28.

6. Sum ludus stolidus facio scelus; at homo intelligens exerceo sapientia, 10. 23.

7. Excellens sermo deceo non stultus, multo minus mentiens labium Princeps, 17. 7.

8. Sum honorificus vir supersedeo à lis; autem omnis stultus immisceo se, 20. 3.

9. Omnis prudens ago scientia; autem stolidus pando suus stultitia, 13. 16.

10. Quamvis contundo stultus in mortarium cum triticem pistillum; tatem is stultitia non recedo ab ipse, 27. 22.

11. Increpatio uro magnis prudens quam centum plaga stolidus, 17. 10.

12. Quare sum pretium in manus stolidus ad possideo sapientia, cum desum ille animus, 17. 16.

13. Sapientia sum coram prudens; autem oculus stolidus vagor ad extremitas terra, 17. 24.

14. Os stultus insum baculus superbia, vero labium sapiens conservo ipse, 14. 3.

15. Animus sapiens adsum ipse dextera, verò animus stolidus adsum is sinistra, *Eccles.* 10. 2.

16. Sapientia requiesco in animus intelligens; autem qui sum in medium stolidus exhibeo cognoscendus, 14. 33.

17. Loquor ne in auditio stolidus, nam sperno prudentia tuus dictum, 23. 9.

18. Videone vir sapiens in oculus suus? sum melior expectatio de stolidus quam de ille, 26. 12.

19. Corona sapiens sum ille divitiæ, at stultitia stolidus maneo stultitia, 14. 24.

20. The heart of the wise is in the house of mourning, but the heart of *Fools* is in the house of mirth, *Eccles.* 7. 4.

21. The legs of the lame are not equal; so is a parable in the mouth of *Fools*, 26. 7.

22. As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of *Fools*, 26. 9.

23. As a Dog returneth to his vomit, so returneth a *Fool* to his folly, 26. 11.

24. A stone is heavy, and the sand weighty; but a *Fools* wrath is heavier than them both, 27. 3.

25. Let a Bear robbed of her Whelps meet a man, rather than a *Fool* in his folly, 17. 12.

26. The words of wise men are heard in quiet, more than the cry of him that ruleth among *Fools*, *Eccles.* 9. 17.

27. Folly is set in great dignity, and the rich sit in low places, *Eccles.* 10. 6.

28. As he that bindeth a stone in a sling, so is he that giveth honour to a *fool*, 26. 8.

29. A Whip for the Horse, a Bridle for the Ass, and a Rod for the *fools* back, 26. 3.

30. He that troubleth his own house, shall inherit the wind, and the *fool* shall be servant to the wife of heart, 11. 29.

31. Go from the presence of a *foolish* man, when thou perceivest not in him the lips of knowledge, 14. 7.

32. It is better to hear the rebuke of the wise, than for a man to hear the song of *fools*, *Eccl.* 7. 5.

33. He that walketh with wise men, shall be wise; but a companion of *fools* shall be destroyed, 13. 20.

34. He that sendeth a message by the hand of a *fool*, cutteth off the feet, and drinketh dammage, 26. 6.

35. Dead

20. Animus sapiens sum in locus lectus, autem animus stolidus sum in locus lætitia, *Eccles.* 7. 4.

21. Pes claudus non sum æquus ; ita sum sententia in os stolidus, 26. 9.

22. Ut spina venio in manus ebrius, ita sum sententia in os stolidus, 26. 9.

23. Ut canis redeo ad suus vomitus ; ita stolidus redeo ad suus stultitia, 26. 11.

24. Lapis sum gravis, & arena ponderosus ; sed stultus indignatio sum gravior ille duo, 27. 3.

25. Ursa orbatus suus catulus occurro vir potius quam stolidus in suus stultitia, 17. 12.

26. Verbum sapiens audio cum quies potius quàm clamor ille qui dominor inter stultus, *Ecc.* 9. 17.

27. Stoliditas pono in celsus dignitas, vero dives sedeo in abjectus locus, *Eccles.* 10. 6.

28. Ut qui applico lapis balista, ita facio ille qui præbeo honor stolidus, 26. 8.

29. Flagellum equus, frænum asinus, & virga stolidus tergum, 26. 3.

30. Qui conturbo suus domus, possideo ventus, & stultus efficior servus sapiens animus, 11. 29.

31. Abeo à conspectus stolidus vir, quum percipio non in ille verbum scientia, 14. 7.

32. Sum melior audio increpatio sapiens, quam ut quis audio canticum stolidus, *Eccles.* 7. 5.

33. Qui ambulo cum sapiens, fio sapiens ; verò socius stolidus corrumpo, 13. 10.

34. Qui mitto verbum per stolidus, detruncor pes & ebibo pœna, 26. 6.

35. Dead flies cause the Oyntment of the Apothecary to send forth a stinking savour; so doth a little *folly* him that is in reputation for wisdom and honour, *Eccles.* 10. 1.

36. The wisdom of the prudent is to understand his way; but the folly of *fools* is deceit, 14. 8.

37. The great God that formed all things, both rewarded the *fool*, and rewarded transgressors, 26. 10.

Friend.

1. A man that hath *friends* must shew himself friendly: and there is a *friend* that sticketh closer than a Brother, 18. 24.

2. Iron sharpneth iron; so a man sharpneth the countenance of his *friend*, 27. 17.

3. He that loveth pureness of heart, for the grace of his lips the king shall be his *friend*, 22. 11.

4. Thine own *friend* and thy Fathers *friend* forsake not, neither go into thy Brother's house in the day of thy calamity: for better is a neighbour that is near, than a Brother that is far off, 27. 10.

Froward.

1. A naughty person, a wicked man, walketh with a *froward* mouth, 6. 12.

2. He that hath a *froward* heart findeth no good; and he that hath a preverse tongue falleth into mischief, 17. 20.

3. A *froward* man soweth strife, and a wisperer separateth chief friends, 16. 28.

4. Thorns and snares are in the way of the *froward*; he that doth keep his soul shall be far from them, 22. 5.

5. The *froward* is abomination to the Lord; but his secret is with the righteous, 3. 32.

6. The mouth of the just bringeth forth wisdom, but the *froward* tongue shall be cut out, 10. 31.

6. The

35. Mortus musca, efficio unguentum Pharmacopola eructo fætor ; ita parvus stultitia ille qui æstimor propter sapientia & gloria, *Eccles.* 10. 1.

36. Sapientia astutus sum adverto suus via : sed stultitia stolidus sum dolus, 14. 8.

37. Magnus ille Deus, qui formo omnis, & compenso stultus, & compenso transgrediens, 26. 10.

Friend.

1. Vir qui habeo amicus debeo præbeo sui amicus ; & sum amicus qui hæreo conjunctior frater, 18. 24.

2. Ferrum acuo ferrum ; ita vir acuo facies suus amicus, 27. 17.

3. Qui amo mundities animus, pro gratia is labium Rex sum ille amicus, 22. 11.

4. Tuus amicus & paternus amicus derelinquo ne, neq; ingredior tuus frater domus tempus tuus calamitas ; nam melior sum vicinus propinquus frater longinquus, 27. 10.

Forward.

1. Nequam homo, improbus vir, ambulo per-versus os, 6. 12.

2. Qui habeo perversus animus consequor nullus bonum, & qui sum perversus lingua incido in malum, 17. 28.

3. Perversus vir immitto contentio, & susurro disjuncto charus amicus, 16. 28.

4. Aculeus & laqueus sum in via perversus ; qui observo suus anima sum procul ab is, 22. 5.

5. Præfractus sum abominatio Jehova ; autem arcanum is sum apud rectus, 3. 32.

6. Os justus proferro sapientia, verò perversus lingua rescindo, 10. 31.

35. Dead flies cause the Oyntment of the Apothecary to send forth a stinking savour; so doth a little *folly* him that is in reputation for wisdom and honour, *Eccles.* 10. 1.

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1. Vir qui habeo amicus debeo praebeo sui amicus ; & sum amicus qui haereo conjunctior frater, 18. 24.

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3. Qui amo mundities animus, pro gratia is labium Rex sum ille amicus, 22. 11.

4. Tuus amicus & paternus amicus derelinquo ne, neq; ingredior tuus frater domus tempus tuus calamitas ; nam melior sum vicinus propinquus frater longinquus, 27. 10.

Forward.

1. Nequam homo, improbus vir, ambulo perversus os, 6. 12.

2. Qui habeo perversus animus consequor nullus bonum, & qui sum perversus lingua incido in malum, 17. 28.

3. Perversus vir immitto contentio, & susurro disjuncto charus amicus, 16. 28.

4. Aculeus & laqueus sum in via perversus ; qui observo suus anima sum procul ab is, 22. 5.

5. Praefractus sum abominatio Jehova ; autem arcanum is sum apud rectus, 3. 32.

6. Os justus proferro sapientia, verò perversus lingua rescindo, 10. 31.

7. Put away from thee a *froward* mouth, and perverse lips put far from thee, 4. 24.

Gift.

1. A mans *Gift* maketh room for him, and bringeth him before great men, 18. 16.

2. A *Gift* in secret pacifieth anger, and a reward in the bosom strong wrath, 21. 14.

3. A *Gift* is a precious stone in the eyes of him that hath it; whithersoever it turneth it prospereth, 17. 8.

4. A wicked man taketh a *Gift* out of the bosom to pervert the ways of judgment, 17. 23.

5. He that is greedy of gain, troubleth his own house; but he that hateth *Gifts*, shall live, 15. 27.

6. Whoso boasteth himself of a false *Gift*, is like clouds and wind without rain, 25. 14.

Goods.

1. When *goods* encrease, they are encreased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? *Eccles.* 5. 11.

Grave.

1. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the *Grave*, whither thou goest, *Eccles.* 9. 10.

2. There are three things that are never satisfied; yea, four things say not, It is enough: The *Grave*, and the barren Womb, the Earth that is not filled with water, and the fire that saith not it is enough, 30. 15, 16.

Hand.

1. If thou hast done foolishly in lifting up thy self; or if thou hast thought evil, lay thy *hand* upon thy mouth, 30. 32.

2. The

7. Removeo abs tu perversus os, & pravus labium amoveo procul abs tu, 4. 24.

Gift.

1. Homo donum do accessus is, & adduco ille coram magnates, 18. 16.

2. Donum in abditum avertio ira, & munus in sinus vehemens excandescencia, 21. 14.

3. Munus sum veluti gratissimus gemma in oculus possidens ille; quocunque specto prosperor, 17. 8.

4. Improbus accipio munus è sinus ad perverso: iter jus, 17. 21.

5. Qui sum deditus quæstus; conturbo suus domus, vero qui odi donum, vivo, 15. 27.

6. Quisquis jacto sui de falsus donum, sum velut vapor & ventus sine pluvia, 25. 14.

Goods.

1. Cum bonum augeor, ille multiplicor, qui comedo ipse: ergo quis commodum sum dominus in præter aspectus is cum suus oculus? *Eccles.* 5. 11.

Grave.

1. Quisquis tuus manus assequor ut facio, facio pro tuus facultas: nam sum nullus opus, nec ratiocinium, nec scientia, nec sapientia in sepulchrum quò eo, *Eccles.* 9. 10.

2. Sum tres qui nunquam satio, imo quatuor dico non sum satis, sepulchrum & occlusus uterus, terra qui non satio aqua, & ignis qui dico, non sum satis, 30. 15, 16.

Hand.

1. Si facio stulte estero tu; aut si cogito malum impono tuus manus tuus os, 30. 32.

2. The Kings heart is in the *hand* of the Lord, as the Rivers of Water; he turneth it whether-soever he will, 21. 1.

Hasty.

1. Seest thou a man that is *hasty* in his words? there is more hope of a fool than of him, 29. 20.

2. He that is slow to wrath, is of great understanding: but he that is *hasty* of spirit, exalteth folly, 14. 19.

3. Go not forth *hastily* to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame, 25. 8.

4. Be not rash with thy mouth, and let not thy heart be *hasty* to utter any thing before God: for God is in Heaven and thou upon Earth, therefore let thy words be few, *Eccles.* 5. 2.

Hatred.

1. *Hatred* stirreth up strifes; but love covereth all sins, 10. 12.

2. He that hideth *Hatred* with lying lips; and he that uttereth a slander, is a fool, 10. 18.

3. Better is a dinner of herbs where love is, than a stalled Ox, and *hatred* therewith, 15. 17.

Head.

1. Let thy Garments be always white, and let thy *head* lack no ointment, *Eccles.* 9. 8.

2. The Glory of young men is their strength: and the beauty of old men is their gray *head*, 20. 29.

3. The hoary *head* is a crown of Glory, if it be found in the way of righteousness, 16. 31.

Heart.

1. My son give me thy *heart*, and let thine eyes observe my ways, 23. 26.

2. Rex animus sum in manus Jehova, ut rivus aqua, inclino is quocunque volo, 21. 1.

Hasty.

1. Videone vir qui sum præceps in suis verbum? sum melior expectatio de stolidus quam de ille, 29. 20.

2. Qui sum tardus ad ira sum magnus intelligentia, autem qui sum præceps animus excito stultitia, 14. 29.

3. Ne prodeco festinantur ad litigo, ne ignoro quid facio tandem quum tuus proximus adduco tu ad ignominia, 25. 8.

4. Ne accelero tuus os, & ne tuus animus festino profero quisquam coram Deus; nam Deus sum in cœlum, at tu super Terra, idcirco tuus verbum sum paucus, *Eccles.* 5. 2.

Hatred.

1. Odium excito contentio, verò charitas obtego omnis defectio, 10. 12.

2. Qui teo odium fallax labium; & qui profero, infamia sum stolidus, 10. 18.

3. Melior sum cibarium olus, ubi sum dilectio, quam saginatus bos & odium cum ille, 15. 17.

Head.

1. Tuus vestimentum sum semper nitidus; & tuus caput careo ne unguentum, *Eccles.* 9. 8.

2. Ornamentum juvenis sum ille vis, & decor senex sunt canities, 20. 29.

3. Canities sum corona gloria, si invenior in via iustitia, 16. 31.

Heart.

1. Meus filius de ego tuus cor, & tuus oculus observo meus via, 23. 26.

2. Homo

2. A man's *heart* deviseth his way, but the Lord directeth his steps, 16. 9.

3. The *heart* knoweth his own bitterness, and a stranger doth not intermeddle with his joy, 14. 10.

4. A merry *heart* maketh a chearful countenance, but by sorrow of the *heart* the spirit is broken, 15. 13.

5. A merry *heart* doth good like a medicine, but a broken spirit dryeth the bones, 17. 22.

6. It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men, and the living will lay it to his *heart*, Eccles. 7. 2.

7. As he that taketh away a garment in cold weather; and as Vinegar upon Nitre: so is he that singeth songs to an heavy *heart*, 25. 10.

8. The foolishness of man perverteth his way, and his *heart* fretteth against the Lord, 19. 3.

9. The *heart* of him that hath understanding, seeketh knowledge; but the mouth of fools feedeth on foolishness, 15. 14.

10. The tongue of the just is as choice silver: the *heart* of the wicked is little worth, 10. 20.

11. He that trusteth in his own *heart*, is a fool; but whoso walketh wisely, he shall be delivered, 28. 26.

12. The heaven for height, and the earth for depth, and the *heart* of Kings is unsearchable, 25. 3.

13. The fining pot is for silver, and the furnace for gold; but the Lord tryeth the *hearts*, 17. 3.

14. Hell and destruction are before the Lord; how much more than the *hearts* of the children of men, 15. 11.

15. As in water, face answereth to face, so the *heart* of man to man, 27. 19.

2. Homo animus excogito suus via, sed Jehova statuo ille gressus, 16. 9.

3. Animus agnosco suus amaritudo, & extraneus non intermisceo sui in is lætitia, 14. 10.

4. Lætus animus facio lætus vultus, at dolor animus spiritus frangor, 15. 13.

5. Lætus animus benefacio tanquam medicina; autem fractus spiritus exsicco os, 17. 22.

6. Sum melior adeo locus luctus, quàm adeo locus convivium; nam ille sum finis omnis homo, & vivens indo ille suus animus, *Eccles.* 7. 2.

7. Ut qui eripio vestis in frigus tempus, & ut acetum super nitrum, ita sum qui cano canticum apud male affectus animus, 25. 20.

8. Stultitia homo perverto ipse via, & is animus indignor adversus Jehova, 19. 3.

9. Animus prudens quæro scientia, autem os stolidus pascor stultitia, 15. 14.

10. Lingua justus sum ut lectissimus argentum; animus improbus sum perparvi, 10. 20.

11. Qui confido suus animus sum stultus, autem qui ambulo sapienter is eripior, 28. 26.

12. Cælum altitudo, & terra profunditas, & animus Rex sum-inscrutabilis, 25. 3.

13. Fusorius vas adhibeor argentum, & catinus aurum; at Jehova probo cor, 17. 3.

14. Infernus & perditio sum coram Jehova; quanto magis igitur animus filius homo, 15. 11.

15. Ut in aqua facies observor facies, ita animus homo homo, 27. 19.

obvexor

16. Qui;

16. Who can say, I have made my *heart* clean,
I am pure from my sin?

Honey.

1. Hast thou found *honey*? eat so much as is
sufficient for thee, lest thou be filled therewith,
and vomit it, 25. 16.

Honour.

1. He that followeth after righteousness and
mercy, findeth life, righteousness, and *honour*, 21. 21.

2. A gracious Woman retaineth *honour*, and
strong men riches, 11. 16.

3. A mans pride shall bring him low, but *ho-
nour* shall uphold the humble in spirit, 29. 23.

4. Whoso keepeth the fig-tree, shall eat the
fruit thereof: so he that waiteth on his master,
shall be *honoured*, 27. 18.

5. In the multitude of people is the Kings *ho-
nour*; but in the want of people is the destruction
of the Prince, 14. 2.

6. As snow in summer, and as rain in harvest,
so *honour* is not seemly for a fool, 26. 1.

Hope.

1. *Hope* deferred maketh the heart sick, but when
the desire cometh, it is a tree of life, 13. 12.

2. To him that is joyned to all the living,
there is *hope*; for a living Dog is better than a
dead Lion, *Eccles.* 9. 4.

3. The *hope* of the righteous shall be gladness,
but the expectation of the wicked shall perish,
16. 28.

4. When a wicked man dieth, his expectation
shall perish, and the hope of unjust men perish-
eth, 11. 7.

16. Quis possum dico purifico meus animus
sum mundus à meus peccatum ? 20. 9.

Honey.

1. Invenio Mel? comodo qui sum satis tu, ne
faturor is, & evomo ille, 25. 16.

Honour.

1. Qui sector justitia & benignitas, consequor
vita, justitia & honor, 21. 21.

2. Gratosus mulier contineo honor, & poten-
tior contineo divitiæ, 11. 16.

3. Homo elatio deprimor is, autem honor su-
stento depressus spiritus, 29. 23.

4. Qui custodio ficus comodo fructus ille, ita
qui observo suus dominus, honoro, 27. 18.

5. In multitudo populus sum Rex decor, at in
defectus patior sum contritio dominator, 14. 28.

6. Ut nix in æstas, & ut pluvia in messis, ita
honor non convenio fructus, 26. 1.

Hope.

1. Spes protractus efficio animus æger; autem
cum desiderium advenio sum arbor vita, 13. 12.

2. Is qui associo omnis vivens sum spes; quip-
pe vivens Canis sum melior mortuus Leo, *Eccles.*

9. 4.

3. Spes justus sum lætitia, verò expectatio im-
probis pereor, 10. 28.

4. Quum improbus homo morior, is expecta-
tio pereor, etiam spes injustus pereor, 11. 17.

House.

House.

1. The *House* of the wicked shall be overthrown, but the Tabernacle of the upright shall flourish, 14. 11.

2. The Lord will destroy the *House* of the proud; but he will establish the border of the widow, 15. 25.

3. The wicked are overthrown, and are not; but the *house* of the righteous shall stand, 12. 7.

4. In the *house* of the righteous is much treasure; but in the revenues of the wicked is trouble, 15. 6.

5. Through wisdom is a *house* builded, and by understanding it is established, 24. 3.

6. Withdraw thy foot from thy neighbours *house*, lest he be weary of thee, and so hate thee, 25. 17.

Humble.

1. Better it is to be of a *humble* spirit with the lowly, than to divide the spoil with the proud, 16. 19.

2. A man's pride shall bring him low, but honour shall uphold the *humble* in spirit, 29. 23.

3. Do this now my Son, and deliver thy self, when thou art come into the hand of thy friend; go *humble* thy self, and make sure thy friend, 6. 3.

4. When men are cast down, then thou shalt say, there is lifting up, and he shall save the *humble* person, Job 22. 29.

Hunger.

1. Slothfulness casteth into a deep sleep, and an idle soul shall suffer *hunger*, 19. 15.

2. Men do not despise a thief, if he steal to satisfy his soul, when he is *hungry*, 6. 30.

3. The

Houle.

1. Domus improbus perdo, autem tentorium rectus floreo, 14. 11.

2. Jehova evello domus superbus, autem constituo terminus vidua, 15. 25.

3. Improbus everto, nec sum; autem familia justus sto, 12. 7.

4. In domus justus sum multus opes; at in proventus improbus sum perturbatio, 15. 6.

5. Sapientia domus ædifico, & intelligentia stabilio, 24. 3.

6. Contineo tuus pes à tuus proximus domus, ne saturor tu, ac ita odio habeo tu, 25. 17.

Humble.

1. Melior sum tum submissus spiritus cum mansuetus, quam partior spoliū cum superbus, 16. 19.

2. Homo elatio deprimō is, autem honor sustento depressus spiritus, 29. 23.

3. Facio iste jam meus Filius & eripio tu quando convenio in manus tuus proximus, age subji-
cio tu & interpello tuus proximus, 6. 3.

4. Quum homo deprimō, tum tu dico sum exaltatio, & servo demissus homo, Job 22. 29.

Hunger.

1. Pigritia injicio altus sopor, & ignavus anima esurio, 19. 15.

2. Homo non contemno fur, si furor ad expleo, suus animus quum esurio, 6. 30.

3. Satur

3. The full soul loatheth a honey-comb ; but to the *hungry* soulevery bitter thing is sweet, 27. 7.

Hypocrite.

1. An *Hypocrite* with his mouth destroyeth his neighbour : but through knowledg shall the just be delivered, 11. 9.

2. The triumphing of the wicked is short, and the joy of the *Hypocrite* but for a moment, *Job* 20. 5.

3. What is the hope of the *Hypocrite*, though he hath gained, when God taketh away his soul ? *Job* 27. 8.

Increase.

1. Honour the Lord with thy substance, and with the first-fruits of all thine *Increase*, 3. 9.

2. There is that scattereth, and yet *increaseth*, and there is that withholdeth more than is meet, but it tendeth to poverty, 11. 24.

Inheritance.

1. Wisdom is good with an *Inheritance*, and by it there is profit to them that see the Sun, *Ec.* 7. 11.

2. A good man leaveth an *Inheritance* to his childrens children, and the wealth of the sinner is laid up for the just. 13. 22.

3. An *Inheritance* may be gotten hastily at the beginning : but the end thereof shall not be blessed, 20. 21.

Instruction.

1. Apply thy heart unto *Instruction*, and thine ears to the word of knowledge, 23. 12.

2. Hear *Instruction*, and be wise, and refuse it not, 8. 33.

3. Whoso loveth *Instruction*, loveth knowledg ; but he that hateth reproof, is brutish, 21. 1.

4. He is in the way of life that keepeth *Instruction* ; but he that refuseth reproof, erreth, 10. 17.

5. The.

3. Satur anima calco favus, verò famelicus anima omnis amarus sum dulcis, 27. 7.

Hypocrite.

1. Hypocrita suus os corrumpo suus proximus; at scientia iustus libero, 11. 9.

2. Triumphus improbus sum brevis, & lætitia hypocrita usque ad momentum, 20. 5.

3. Quis sum expectatio hypocrita, quamvis lucrator, quum Deus decutio is desiderium, Job 27. 8.

Increase.

1. Honoro Jehovā de tuus substantia, & de primitiæ totus tuus proventus, 3. 9.

2. Sum qui dispergo, tamen augeo, & sum qui cohabeo plus æquus, at tendo ad egestas, 11. 24.

Inheritance.

1. Sapientia sum bonus cum possessio, & per is sum emolumentum aspiciens Sol, Eccl. 7. 11.

2. Bonus trado possessio suus filius filius, & opes peccator recondo iustus, 13. 22.

3. Possessio possum acquiro festinanter in principium, autem finis ille non benedico, 20. 21.

Instruction.

1. Adhibeo tuus animus ad eruditio, & tuus auris ad sermo scientia, 23. 12.

2. Audio eruditio, & sapio, & ne respuo ille, 8. 33.

3. Qui amo eruditio, amo scientia, verò qui odi correptio sum brutus, 12. 1.

4. Sum in iter vita qui servo eruditio, verò qui derelinquo correptio, erro, 10. 17.

5. Præ-

5. The Commandment is a lamp, and the Law is light; and reproofs of *Instruction* are the way of life, 6. 23.

6. Give *Instruction* to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning, 9. 9.

7. He that refuseth *Instruction*, despiseth his own soul; but he that heareth reproof, getteth understanding, 15. 32.

8. Poverty and shame shall be to him that refuseth *Instruction*; but he that regardeth reproof shall be honoured, 13. 18.

9. Take fast hold of *Instruction*, let her not go, keep her for she is thy life, 4. 13.

10. Cease my Son to hear the *Instruction* that causeth to err from the words of knowledg, 19. 27.

Integrity.

1. The *Integrity* of the upright shall guide them, but the perverseness of transgressors shall destroy them, 11. 3.

2. Better is the poor that walketh in his *Integrity*, than he that is perverse in his lips, and is a fool, 19. 1.

Judgment.

1. The King by *Judgment* establisheth the land; but he that receiveth gifts, overthroweth it, 29. 4.

2. Many seek the Rulers favour: but every mans *Judgment* cometh from the Lord, 29. 26.

3. Much food is in the tillage of the poor; but there is that is destroyed for want of *Judgment*, 13. 23.

4. Whoso keepeth the Commandment, shall feel no evil thing: and a wise mans heart discerneth both time and *Judgment*, Eccl. 8. 5.

5. Because to every purpose there is time and
Judg-

5. Præceptum sum lucerna, & doctrina sum lux, & correctio eruditio sum via vita, 6. 23.

6. Do eruditio sapiens & ampliùs sapio, doceo justus & cresco sub doctrina, 9. 9.

7. Qui nolo eruditio sperno suus anima, autem qui ausculto correptio possideo animus, 15. 32.

8. Paupertas & Ignominia sum recusans eruditio, autem qui servo correptio honoro, 13. 18.

9. Prehendo eruditio, ne dimitto ille; custodio ille quia sum tuus vita, 4. 13.

10. Desino meus Filius ausculto eruditio qui facio aberro à sermo scientia, 19. 27.

Integrity.

1. Integritas rectus deduco is, at perversitas perfidiosus devasto is, 11. 3.

2. Melior sum pauper qui ambulo in suis integritas ille qui sum perversus suus labium, & sum stolidus, 19. 1.

Judgment.

1. Rex judicium stabilio regio, Vero qui accipio munus destruo is, 29. 4.

2. Multus quæro dominans favor, verum unusquisque jus sum à Jehova, 29. 26.

3. Multus cibus sum in cultura pauper; sed sum qui consumo præ inopia judicium, 13. 23.

4. Qui observo præceptum, experior non malus res; & sapiens animus novi & tempus & rario, *Eccles.* 8. 5.

5. Quoniam quisque voluntas sum tempus & ratio;

judgment; therefore the misery of man is great upon him, *Eccles.* 8. 6.

6. The robbery of the wicked shall destroy them, because they refuse to do *judgment*, 21. 7.

7. *Judgments* are prepared for scorers, and stripes for the back of fools, 19. 29.

Just.

1. It is joy to the *just* to do judgment, but destruction shall be to the workers of iniquity, 21. 15.

2. The *just* man walketh in his integrity; his children are blessed after him, 20. 7.

3. The path of the *just* is as the shining light, that shineth more and more unto the perfect day,

4. 18.

4. The memory of the *just* is blessed; but the name of the wicked shall rot, 10. 7.

5. The wicked is snared by the transgression of his lips: but the *just* shall come out of trouble, 12. 13.

6. A *just* man falleth seven times, and riseth up again: but the wicked shall fall into mischief, 24. 16.

7. He that *justifieth* the wicked, and he that condemneth the *just*, even they both are abomination to the lord, 17. 15.

8. To punish the *just* is not good, nor to strike Princes for equity, 17. 26.

King.

1. A divine Sentence is in the lips of the *King*, his mouth transgresseth not in judgment, 16. 10.

2. It is an abomination to *Kings* to commit wickedness, for the throne is established by righteousness, 16. 12.

3. Righteous lips are the delight of *Kings*, and they love him that speaketh right. 16. 13.

ratio; ideo miseria homo sum magnus ille, *Ecc.*
8. 6.

6. Vastitas improbus dissecō ipse; quia renuo
exerceo jus, 21. 7.

7. Judicium paror in derisor, & contusio in
rerum stolidus, 19. 29.

Just.

1. Sum lætitia justus facio jus, vero contritio
sum operarius iniquitas, 21. 15.

2. Justus ambulo in suis integritas; ille filius
sum beatus postis, 20. 7.

3. Iter justus sum similis splendidus lux, qui
luceo magis magisque usque ad perfectus dies,
4. 18.

4. Memoria justus sum benedictus, autem no-
men improbus putresco, 10. 7.

5. Improbus irretio à defectio suus labium; at
justus ingredior ab angustia, 12. 13.

6. Justus cado septies & exurgo rursus, vero
improbus corruo in malum, 24. 16.

7. Qui absolvo improbus, & qui condemno
justus, æque ambo sum abominatio Jehova,
17. 15.

8. Multo justus non sum bonus, nec percussio
Princeps propter æquitas, 17. 26.

Ring.

1. Divinus Sententia insideq labium Rex, is os
non prævaricor in judicium, 16. 10.

2. Sum abominatio Rex committo improbitas,
nam solium stabilio justitia, 16. 12.

3. Justus labium sum deliciæ Rex, & diligo
loquens rectum, 16. 13.

4. Rex

4. A *King* that sitteth in the throne of Judgment, scattereth away all evil with his eyes, 20. 8.

5. A wise *King* scattereth the wicked, and bringeth the Wheel over them, 20. 26.

6. It is the glory of God to conceal a thing : but the honour of *Kings* is to search out a matter, 25. 2.

7. Where the word of a *King* is, there is power ; and who may say unto him, What doest thou ? *Eccles.* 8. 4.

8. The wrath of a *King* is as messengers of death ; but a wise man will pacifie it, 16. 14.

9. The *King's* wrath is as the roaring of a Lion ; but his favour is as dew upon the grass, 19. 12.

10. In the light of the *King's* countenance is life, and his favour is as a cloud of the latter rain, 16. 15.

11. The *King* that faithfully judgeth the poor, his throne shall be established for ever, 29. 14.

12. It is not for *Kings* to drink Wine, nor for Princes strong drink ; lest they drink and forget the Law, and pervert the judgment of any of the afflicted, 31. 4, 5.

13. Wo to thee, O Land, when thy *King* is a Child, and thy Princes eat in the morning, *Eccles.* 10. 16.

14. Take away the wicked from before the *King*, and his throne shall be established in righteousness, 25. 5.

15. Curse not the *King*, no not in thy thought, and curse not the rich in thy bed-chamber ; for a bird in the air shall carry the voice, and that which hath wings shall tell the matter, *Eccles.* 10. 20.

Knowledge.

1. There is gold, and a multitude of rubies ; but the lips of *Knowledge* are a precious jewel, 20. 15.

2. Re.

4. Rex insidens folium iudicium ventilo omnis malum suus oculus, 20. 8.

5. Sapiens Rex ventilo improbus, & convertō rota in ille, 20. 26.

6. Sum Honor Deus abscondo res; autem honor Rex sum pervestigo res, 15. 2.

7. Ubicunque Verbum Rex sum, ibi sum dominatio; & ecquis dico ille, Quis facio? *Eccl.* 8. 4.

8. Excandescencia Rex sum ut nuncius mors, sed sapiens vir expio is, 16. 14.

9. Rex indignatio sum ut rugitus Leo, autem is benevolentia sum ut ros super herba, 19. 12.

10. In lux Rex facies sum vita, isque benevolentia sum velut nubes ferotinus pluvia, 16. 15.

11. Rex qui fideliter iudico tenuis, ipse solium stabilio in Perpetuum, 29. 14.

12. Absum Rex bibo vinum & Dominator inebrians potus; ne bibo & obliviscor statutum, & muto jus ullus afflictus, 31. 4, 5.

13. Hei tu Regio, cum tuus Rex sum puer, & tuus Princeps comedo mane, *Eccl.* 10. 16.

14. Aufero improbus à conspectus Rex, & is solium stabilio iustitia, 25. 5.

15. Ne maledico Rex, ne quidem in tuus animus, & ne maledico dives in tuus conclave; nam avis cœlum perfero vox, & ales indico verbum, *Eccl.* 10. 20.

Knowledge.

1. Sum aurum & copia carbunculus; at labium scientia sum pretiosus gemma, 20. 15.

D

2. Acic

2. Receive my instruction, and not silver; and *Knowledge* rather than choice gold, 8. 10.

3. That the soul be without *Knowledge* it is not good; and he that hasteth with his feet, sinneth, 19. 2.

4. He that hath *Knowledge*, spareth his words; and a man of understanding is of an excellent spirit, 17. 27.

5. Wisdom is a defence, and Money is a defence; but the excellency of *Knowledge* is, that Wisdom giveth life to them that have it, *Eccles.* 7. 12.

Labour.

1. In all *Labour* there is a Profit; but the talk of the lips tendeth only to penury, 14. 23.

2. He that *laboureth*, *laboureth* for himself, for his mouth craveth it of him, 16. 26.

3. All the *Labour* of Man is for his mouth; and yet the appetite is not filled, *Eccles.* 6. 7.

4. Wealth gotten by vanity, shall be diminished; but he that gathereth by *labor*, shall increase, 13. 11.

5. All things are full of *Labour*; man cannot utter it, the eye is not satisfied with seeing, nor the ear filled with hearing, *Eccles.* 1. 8.

6. There is a man whose *labour* is in Wisdom, and in Knowledge, and in Equity; yet to a man that hath not *laboured* therein, shall he leave it for his portion, *Eccles.* 2. 21.

7. There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his *Labour*, *Eccles.* 2. 24.

8. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his *labour*; this is the gift of God, *Eccles.* 5. 19.

9. What hath a man of all his *labour*, and of the vexation of his heart, wherein he hath *laboured* under the Sun? *Eccles.* 2. 22.

10. As

2. Accipio meus eruditio, ac non pecunia : & scientia potius quàm lectissimus aurum, 8. 10.

3. Ut animus careo scientia non sum bonus ; & qui propero suus pes, pecco, 19. 2.

4. Vir qui possideo scientia, cohibeo suus sermo ; & vir intelligens sum eximus spiritus, 17. 27.

5. Sapientia sum umbra, & pecunia sum umbra ; sed excellentia scientia sum, quòd sapientia conféro vita possessor, *Eccles. 7. 12.*

Labour.

1. In omnis labor sum emolumentum ; at verbum labium tendo tantum ad egestas, 14. 23.

2. Qui laboro, laboro suimet ; nam is os rogo hic ab ille, 16. 26.

3. Omnis labor homo obvenio ipse os, tamen desiderium non expleo, *Eccles. 6. 7.*

4. Substantia acquisitus ex vanitas diminuo ; autem qui congrego manus, augèò, 13. 11.

5. Singulas es sum plenus labor, homo non possum eloquor, oculus non satio video, nec auris impleo audio, *Eccl. 1. 8.*

6. Sum homo qui labor conficior sapientia, & scientia, & æquitas ; autem homo qui non laboro in ille trado ille in ille pars, *Eccles. 2. 21.*

7. Sum nil melior homo quam ut comedo, & bibo, & ut efficio suus animus fruor bonum ex suus labor, *Eccl. 2. 24.*

8. Unusquisque etiam qui Deus do divitiæ, & facultas, & facio is copie comedo ex ille, & percipio suus pars, ac lætor de suus labor ; hinc sum domum Deus, *Eccl. 5. 19.*

9. Qui sum homo ex omnis suus labor ; & ex afflictio suus animus qui ille laboro sub Sol ? *Eccl. 2. 22.*

10. As he came forth of his Mothers Womb, naked shall he return to go as he came, and shall take nothing of his *labour* which he may carry away in his hand, *Eccl.* 5. 15.

11. This is also a sore evil; that in all points as he came, so shall he go; and what profit hath he that hath *laboured* for the wind? *Eccl.* 5. 16.

Land.

1. He that tilleth his *Land*, shall have plenty of bread; but he that followeth after vain persons, shall have poverty enough, 28. 19.

2. Remove not the ancient *Land-mark* which thy Fathers have set, 22. 28.

3. For the transgression of a *Land*, many are the Princes thereof; but by a man of understanding and knowledge, the state thereof shall be prolonged, 28. 2.

Laughter.

1. Even in *Laughter* the heart is sorrowful, and the end of that mirth is heaviness, 14. 13.

2. I said of *Laughter*, it is mad: and of mirth, what doth it? *Eccl.* 2. 2.

3. Sorrow is better than *Laughter*; for by the sadness of the countenance the heart is made better, *Eccl.* 7. 3.

4. There is a time to weep, and a time to laugh, a time to mourn, and a time to dance, *Eccles.* 3. 4.

5. As the crackling of thorns under a Pot, so is the *laughter* of the fool, *Eccl.* 7. 6.

6. A feast is made for *Laughter*, and Winemaketh merry; but money answereth all things, *Eccl.* 10. 19.

Law.

1. The *Law* of the wife is a fountain of life to depart from the snares of death, 13. 14.

2. Where

10. Quemadmodum prodeco ex suis Mater uterus, nudus revertor ab eo ut venio, & reporto nihil ex suis labor qui deferro in suis manus, *Eccl.* 5. 15.

11. Hic etiam sum magnus malum; quod omnino prout venio ita ab eo, & quis emolumentum sum is qui laboro ventus, 5. 16.

Land.

1. Qui colo suis tellus, habeo copia panis; vero qui sector vanus homo, satior paupertas, 28. 19.

2. Ne moveo antiquus terminus qui tuus maiores apro, 22. 28.

3. Propter defectio Regio multus sum princeps is: autem ab homo prudens & peritus status ille prorogo, 28. 2.

Laughter.

1. Etiam inter risus animus deleo, & finis ille lætitia fio mæror, 14. 13.

2. Ego dico de risus, sum insanus; & de lætitia ecquis facio iste? *Eccl.* 2. 2.

3. Luctus sum melior risus, quia tristitia vultus animus efficio melior, *Eccl.* 7. 3.

4. Sum tempus fleo, & tempus rideo, tempus plango, & tempus salto, *Eccl.* 3. 5.

5. Ut crepitus spina sub olla; ita sum risus stolidus, *Eccl.* 7. 6.

6. Convivium paro ad lætitia, & vinum lætifico; at pecunia sufficio res omnis, *Eccl.* 10. 19.

Law.

1. Doctrina sapiens sum scaturigo vita, ad recedo à tendicula mors, 13. 14.

2. Where there is no vision, the people perish; but he that keepeth the *Law*, happy is he, 29. 18.

3. They that forsake the *Law*, praise the wicked; but such as keep the *Law*, contend with them, 28. 4.

Liberal.

1. The *Liberal* soul shall be made fat; and he that watereth, shall be watered also himself, 11. 25.

Lips.

1. The *lips* of the righteous feed many; but fools die for want of wisdom, 10. 21.

2. The *lips* of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness, 10. 32.

3. The *lips* of the wise disperse knowledg; but the heart of the foolish doth not so, 15. 7.

4. In the *lips* of him that hath understanding, wisdom is found, but a rod is for the back of him that is void of understanding, 10. 13.

5. The words of a wise mans mouth are gracious, but the *lips* of a fool will swallow up himself, *Ecc.* 10. 12.

6. Burning *lips* and a wicked heart, are like a potsheard covered with silver dross, 26. 23.

Lot.

1. The *lot* is cast into the lap; but the whole disposing thereof is of the Lord, 16. 33.

2. The *lot* causeth contention to cease, and parteth between the mighty, 18. 18.

Lye.

1. A wicked doer giveth heed to false lips; and a *lyer* giveth ear to a naughty tongue, 17. 4.

2. A *lying* tongue hateth those that are afflicted by it, and a flattering mouth worketh ruin, 26. 28.

3. A proud look, a *lying* tongue, and hands that shed innocent blood, the Lord hates, 6. 17.

2. Quum non sum visio, populus pereo; autem qui observo Lex, beatus sum ille, 29. 18.

3. Qui derelinquo Lex, laudo improbus; at qui observo Lex, contendo cum ille, 28. 4.

Liberal.

1. Beneficus animus efficio pinguis, & qui rigo, rigo etiam ipse, 11. 25.

Lips.

1. Labium justus palco multus; verò stultus morior præ dementia, 10. 21.

2. Labium justus experior quis sum gratus; verò os improbus loquor perversitas, 10. 32.

3. Labium sapiens spargo scientia; autem animus stolidus facio non ita, 15. 7.

4. Labium prudens sapientia adsum; at virga sum tergum demens, 10. 13.

5. Verbum sapiens os sum graciosus; verò labium stolidus absorbeo sui, *Ecc.* 10. 12.

6. Ardens labium, & implus cor, sum similis testa obductus argenteus scotia, 26. 23.

Lot.

1. Sors conjicio in gremium; autem totus ratio is sum à Jehova, 16. 33.

2. Sors facio contentio cesso, & dirimo inter robustus, 18. 18.

Lye.

1. Maleficus attendo ad falsus labium; & mendax adverto auris ad ærumnosus lingua, 17. 4.

2. Mendax lingua odi ille qui attero ab ille, & blandus os perficio ruina, 26. 28.

3. Elatus oculus, mendax lingua, manusq; effundens innocens sanguis, Jehova odi, 6. 17.

4. A false witness shall not be unpunished, and he that speaketh *lies*, shall not escape, 19. 5.

5. The lip of truth shall be established for ever; but a *lying* tongue is but for a moment, 12. 19.

6. *Lying* lips are an abomination to the Lord; but they that deal truly, are his delight, 12. 22.

7. A righteous man hateth *lying*; but a wicked man is loathsome, and cometh to shame, 13. 5.

8. The getting of treasures by a *lying* tongue, is a vanity tossed to and fro of them that seek death, 12. 6.

9. Remove far from me vanity and *lies*, give me neither poverty nor riches, feed me with food convenient for me, 30. 8.

Mercy.

1. *Mercy* and truth preserve the King, and his throne is upholden by *mercy*, 20. 28.

2. The *merciful* man doth good to his own soul; but he that is cruel, troubleth his own flesh, 11. 17.

3. He that despiseth his neighbour, sinneth; but he that hath *mercy* on the poor, happy is he, 14. 21.

Messenger.

1. A wicked *Messenger* falleth into mischief; but a faithful Ambassador is health, 13. 17.

2. As the cold of snow in the time of harvest, so is a faithful *Messenger* to them that send him; for he refresheth the soul of his Masters, 25. 13.

3. An evil man seeketh only rebellion; therefore a cruel *Messenger* shall be sent against him, 17.

11.

Money.

1. A feast is made for laughter, and wine maketh merry; but *money* answereth all things, *Ecc.* 10. 19.

Morrow.

1. Boast not thy self of to *Morrow*, for thou knowest not what a day may bring forth, 27. 1.

Mouth,

4. Falsus testis non sum impunis, & qui loquor mendacium non evado, 19. 5.

5. Labium verax stabilio in æternum; autem mendax lingua duro tantum ad momentum, 12. 19.

6. Mendax labium sum abominatio Jehova; autem qui ago fideliter sum is delectatio, 12. 22.

7. Justus odi mendacium; vero improbus sum fetidus, atque pudesio, 13. 5.

8. Acquisitio thesaurus per mendax lingua, sum vanitas impulsus huc & illuc à quærens mors, 21. 6.

9. Amoveo longè à ego vanitas & mendacium, do ego nec paupertas, nec divitiæ, alo ego cibus commodus ego, 30. 8.

Mercy.

1. Benignitas & fides custodio Rex, & ille folium sustento benignitas, 20. 28.

2. Benignus vir benefacio suus anima; autem crudelis turbo suus caro, 11. 17.

3. Qui contemno suus proximus pecco; autem qui facio gratia pauper, beatus sum ille, 14. 21.

Messenger.

1. Improbus nuncius incido in malum; at fidelis legatus sum salus, 13. 17.

2. Ut frigus nivalis tempus messis, ita sum fidus legatus mittens ipse; nam restituo anima suus dominus, 25. 13.

3. Malus quæro tantum rebellio; idcirco crudelis nuncius mitto in is, 17. 11.

Money.

1. Convivium paro ad lætitia, & vinum lætifico; at pecunia sufficio res omnis, *Eccles.* 10. 19.

Morrow.

1. Glorio ne de dies crastinus, quia nescio quid dies pario, 27. 1.

Mouth.

1. A man shall eat good by the fruit of his *mouth*; but the soul of the transgressors shall eat violence, *chap. 13. 2.*

2. A man shall be satisfied with good by the fruit of his *mouth*; and the recompence of a mans hands shall be rendred unto him, *12. 14.*

3. A mans belly shall be satisfied with the fruits of his *mouth*; and with the increase of his lips shall he be filled, *18. 20.*

4. He that keepeth his *mouth*, keepeth his life; but he that openeth wide his lips, shall have destruction, *13. 3.*

5. By the blessing of the upright the City is exalted; but is overthrown by the *mouth* of the wicked, *11. 11.*

6. The words of the wicked are to lie in wait for blood; but the *mouth* of the upright shall deliver them, *12. 6.*

7. Thou art snared with the words of thy *mouth*, thou art taken with the words of thy *mouth*, *6. 2.*

8. A fools *mouth* is his destruction, and his lips are the snare of his soul, *18. 7.*

9. Suffer not thy *mouth* to cause thy flesh to sin, neither say thou before the Angel, that it was an error: wherefore should God be angry at thy voice, and destroy the works of thy hands? *5. 6.*

Name.

1. A good *Name* is rather to be chosen than great riches; and loving favour rather than silver and gold, *22. 1.*

2. A good *Name* is better than precious Oynement; and the day of death than the day of ones birth, *Eccles. 7. 1.*

3. The *Name* of the Lord is a strong Tower, the righteous runneth into it and is safe, *18. 10.*

Naught.

Mouth.

1. Quisque comedo bonum ex fructus suus Os; vero anima perfidiosus comedo violentia, 13. 2.

2. Vir satio bonum ex fructus suus Os; & retributio suus manus reddo ille, 12. 14.

3. Quisque ventor facio fructus suus Os; & proventus suus labium ipse satio, 18. 20.

4. Qui custodio suus Os, conservo suus vita; sed qui divarico suus labium, invenio contritio, 13. 3.

5. Benedictio rectus Urbs effero; autem destruo Os improbus, 11. 11.

6. Verbum improbus insidior sanguis; autem Os rectus eripio ille, 12. 6.

7. Illaqueo fermo tuus Os; capio sermo tuus Os, 6. 2.

8. Stolidus Os sum is contritio, & is labium sum tendicula ille vita, 18. 7.

9. Permitto ne tuus Os ut, facio tuus caro pecco; neque dico coram Angelus, iste sum errore & quid Deus effervesco propter tuus vox, & perdo opus, tuus manus, 5. 6.

Name.

1. Bonus nomen sum obratior amplu divitæ; & gratia melior argentum & aurum, 22. 1.

2. Bonus fama sum melior pretiosus unguentum; & dies mors dies nativitas, Eccl. 7. 1.

3. Nomen Jehova sum robustus turris; justus accurro ad ille & sum salvus, 18. 10.

Naught.

Naught.

1. It is *naught*, it is *naught*, saith the buyer, but when he is gone his way, then he boasteth, 20. 14.

Neighbour.

1. Thine own friend and thy Fathers friend forsake not; neither go into thy Brothers house in the day of thy calamity: for better is a *Neighbour* that is near, than a Brother far off, 27. 10.

2. He that is void of wisdom, despiseth his *Neighbour*; but a man of understanding, holdeth his peace, 11. 12.

3. Say not unto thy *Neighbour*, go and come again, and to-morrow I will give, when thou hast it by thee, 3. 28.

4. A man that flattereth his *Neighbour*, spreadeth a Net for his feet, 29. 5.

5. As a mad man who casteth firebrands, arrows and death; so is the man that deceiveth his *Neighbour*; and saith, am not I in sport? 26. 18, 19.

Net.

1. In-vain the *Net* is spread in the sight of any Bird, 1. 17.

News.

1. As cold waters to a thirsty soul, so is good *News* from a far Country, 25. 25.

Oppression.

1. He that *oppresseth* the poor, reproacheth his Maker: but he that honoureth him, hath mercy on the poor, 14. 31.

2. A poor man that *oppresseth* the poor is like a sweeping rain which leaveth no food, 28. 3.

3. *Oppression* maketh a wise man mad, and a gift destroyeth the heart, *Ecc.* 7. 7.

4. The Prince that wanteth understanding is also a great *Oppressor*; but he that hateth covetousness shall prolong his days, 28. 16.

Naught.

1. Sum pessimus, sum pessimus, aio emptor, sed quum digredior, tum gloriator, 20. 14.

Neighbour.

1. Tuus amicus & tuus pater amicus derelinquo ne; neq; ingredior tuus frater domus tempus calamitas: nam melior sum vicinus qui sum propinquus, frater longinquus, 27. 10.

2. Qui careo sapientia, sperno suus proximus; at vir prudens, fileo, 11. 12.

3. Dico ne tuus proximus, ab eo deinde revertor, & cras do; quum tu sum ille penes tu, 3. 28.

4. Vir qui blandior suus amicus, pando rete contra is pes, 29. 5.

5. Ut insaniens qui jocular fax, sagitta, & lethale; ita sum ille qui decipio suus proximus, & dico, Nonne ludo? 26. 18, 19.

Net.

1. Frustra rete pandor ante oculus quivis ales, 1. 17.

News.

1. Ut frigidus aqua erga fessus anima, ita sum bonus auditio è longinquus terra, 25. 25.

Oppression.

1. Qui opprimo tenuis probro-afficio is opifex; autem qui honoro hic facio gratia egens, 14. 31.

2. Pauper vir qui opprimo tenuis, sum similis everrens pluvia qui relinquo nullus panis, 18. 3.

3. Oppressio facio sapiens insanus, & donatio perdo animus, Eccles. 7. 7.

4. Princeps qui careo intelligentia sum etiam durus oppressor; autem qui odi quaestus prolongo is dies, 28. 16.

5. Con-

5. I considered all the *Oppressions* that are done under the Sun; and behold the tears of such as were *oppressed*, and they had no comforter; and on the side of their *Oppressors* there was power: but they had no comforter. Wherefore I praised the dead which are already dead, more than the living which are yet alive, *Ecccl. 4. 1, 2.*

6. If thou seest the *Oppression* of the Poor, and violent perverting of judgment and justice in a Province, marvel not at the matter; for he that is higher than the highest regardeth, and there be higher than they, *Eccles. 5. 8.*

Dr.

1. Where no *Oxen* are, the crib is clean; but much increase is by the strength of the Ox, *14. 4.*

Past.

1. That which hath been, is new; and that which is to be, hath already been, and God requireth that which is *past*, *Ecccl. 3. 15.*

Pit.

1. Whoso diggeth a *Pit*, shall fall therein; and he that rolleth a stone it will return upon him, *26. 27.*

2. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own *Pit*; but the upright shall have good things in possession, *28. 10.*

3. He that diggeth a *Pit*, shall fall into it; and whoso breaketh a hedge, a Serpent shall bite him, *Ecccl. 10. 8.*

Poy.

1. He that loveth pleasure shall be a poor man; he that loveth wine and oyl shall not be rich, *21. 17.*

2. There is that scattereth, and yet encreaseth; and

5. Considero omnis oppressio qui fio sub Sol, autem ecce lachryma is qui opprimo, & sum ille nullus consolator; & penes opprimens sum vires, sed is sum nullus consolator. Idcirco laudo mortuus qui sum jam mortuus præ vivus qui adhuc vivo, *Eccl.* 4. 1, 2.

Si video oppressio pauper, & violentus interversio jus & iustitia in provincia, miror ne de iste institutum; nam qui sum altior altissimus obfero, & sum superior iste, *Eccl.* 5. 8.

Dr.

1. Ubi non Bos sum, præsepe sum mundus; autem multus proventus sum vis Bos, 14. 4.

Past.

1. Is qui sum, jam sum; & is qui sum, futurus jam sum, autem Deus repetus præteritus, *Eccl.* 3. 15.

Pit.

1. Qui fodio fovea decido in is; & qui devolvo lapis, pervertor in ipse, 26. 27.

2. Qui facio rectus vagor in malus via, decido ipse in fuus fovea; verò integer possideo bonus, 28. 10.

3. Qui fodio fossa, cado in is; & qui perrumpo maceria, Serpens mordeo is, *Eccl.* 10. 8.

Pom.

1. Qui amo lætitia sum egenus vir; qui amo vinum & unguentum non sum dives, 21. 17.

2. Sum qui dispergo, tamen augeo; & sum qui cohi-

and there is that withholdeth more than is meet, but it tendeth to *poverty*, 11. 24.

3. He that tilleth his land, shall have plenty of bread: but he that followeth after vain persons, shall have *poverty* enough, 28. 19.

4. Be not among wine-bibbers; amongst riotous eaters of flesh; for the drunkard and the glutton shall come to *poverty*; and drowfiness shall cloth a man with rags, 32. 20, 21.

5. Love not sleep, lest thou come to *poverty*; open thine eyes, and thou shalt be satisfied with bread, 20. 13.

6. Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy *poverty*, come as one that travelleth, and thy want as an armed man, 24. 23, 34.

7. He that hasteth to be rich hath an evil eye, and considereth not that *poverty* shall come upon him, 28. 22.

8. The ransom of a mans life are his riches; but the *poor* heareth not rebuke, 13. 8.

9. There is that maketh himself rich, yet hath nothing, there is that maketh himself *poor*, yet hath great riches, 13. 7.

10. The desire of man is his kindness; and a *poor* man is better than a lyar, 19. 22.

11. Better is the *poor* that walketh in his uprightness, than he that is perverse in his ways though he be rich, 28. 6.

12. Wealth maketh many friends; but the *poor* is separated from his neighbour, 19. 4.

13. All the brethren of the *poor* do hate him; how much more do his friends go far from him; he pursueth them with words, yet they are wanting to him, 19. 7.

14. The

cohibeo plus equus, sed tendo ad egestas, 11. 24.

3. Qui colo suus tellus, satior cibus: verò qui sector vanus homo, satio paupertas, 28. 19.

4. Versor ne inter ebrius, inter vorator caro; nam ebriofus & comessator vergo ad pauperies; & dormitatio induo homo pannunculus, 23. 20, 21.

5. Diligo ne somnus, ne advenio ad paupertas; aperio tuus oculus, & satio panis, 20. 13.

6. Adhuc pauculus somnus, pauculus dormitatio, pauculus complicatio manus ad dormito; ita tuus paupertas advenio ut viator, & tuus egestas tanquam clypeatus vir, 24. 33, 34.

7. Qui accelero ad ditescio, habeo malignus oculus, & ignora inopia obvenio fui, 28. 22.

8. Redemptura vir vita sum suus divitiæ, at pauper audio non increpatio, 13. 8.

9. Sum qui jacto fui dives, tamen habeo nihil; sum qui fingo fui pauper, tamen habeo amplius substantia, 13. 7.

10. Desiderium homo sum ipse benignitas; & pauper sum melior mendax, 19. 22.

11. Melior sum pauper ambulans in suus integritas ille, qui sum perversus in suus iter quamvis sum dives, 28. 6.

12. Substantia addo multus amicus; autem tenuis disjungo à suus proximus, 19. 4.

13. Omnis frater pauper odi ille, quanto magis is socius absum procul ab ille? Persequor ille verbum tamen ille non adsum ille, 19. 7.

14. The *poor* is hated even of his own neighbor, but the rich hath many friends, 14. 20.

15. The rich ruleth over the *poor*, and the borrower is servant to the lender, 22. 7.

16. The *poor* useth intreaties ; but the rich answereth roughly, 18. 23.

17. There is a generation whose teeth are as swords, and their jaw teeth as knives, to devour the *poor* from off the earth, and the needy from among men, 30. 14.

18. Rob not the *poor* because he is *poor* ; neither oppress the afflicted in the gate, 22. 22.

19. He that oppresseth the *poor* to increase his riches, and he that giveth to the rich, shall surely come to want, 22. 16.

20. Whoso mocketh the *poor*, reproacheth his Maker ; and he that is glad at calamities, shall not be unpunished, 17. 5.

21. The rich and *poor* meet together ; the Lord is the maker of them all, 22. 2.

22. He that hath pity upon the *poor*, lendeth unto the Lord ; and that which he hath given will he pay him again, 19. 17.

23. The righteous considereth the cause of the *poor* ; but the wicked regardeth not to know it, 29. 7.

24. He that hath a bountiful eye shall be blessed ; for he giveth of his bread to the *poor*, 22. 9.

25. Whoso stoppeth his ears at the cry of the *poor*, he shall also cry himself, but shall not be heard, 21. 13.

26. Open thy mouth, judge righteously, and plead the cause of the *poor* and needy, 31. 9.

Portion.

1. Give a *portion* to seven, and also to eight ; for thou knowest not what evil shall be upon the earth, Eccl. 11. 2.

Plasse.

14. Pauper sum exosus etiam suus proximus, sed dives sum multus amicus, 14. 20.

15. Dives dominor in pauper, & mutuans sum servus commodans, 22. 7.

16. Pauper eloquor supplicatio; autem dives, loquor asperè, 18. 23.

17. Sum generatio qui dens sum ut gladius, & is molaris dens ut culter, ad consumo pauper è terra & egens ab homo, 30. 14.

18. Diripio ne tenuis eò quòd sum tenuis; neque contero pauper in porta, 22. 22.

19. Qui opprimo tenuis ut amplifico suus res, & qui do dives, certè devenio ad egestas, 22. 16.

20. Qui subsanno pauper, convitior is opifex; & qui delector calamitas, non sum impunis, 17. 5.

21. Dives & pauper occurro unà; Jehova sum Creator hic omnis, 22. 2.

22. Qui largior pauper, mutuo Jehova; & qui do ille rependo ipse, 19. 17.

23. Justus cognosco causa tenuis; at improbus animadverto non ut cognosco ille, 29. 7.

24. Qui habeo benignus oculus benedico; nam do de suus panis tenuis, 22. 9.

25. Qui obturo suus auris à clamor tenuis, ille etiam clamo ipse, at non exaudio, 21. 13.

26. Aperio tuus os, judico justè, & ago causa pauper & egens, 31. 9.

Portion.

1. Do pars septem, aut etiam octo; nam nescio quis malum sum futurus super terra, *Ecc. 11. 2.*

Paule.

Praise.

1. As the fining pot for Silver, and the furnace for Gold, so is a man to his *praise*, 27. 21.

2. Let another man *praise* thee, and not thy own mouth; a stranger, and not thy own lips, 27. 2.

Pride.

1. Only by *pride* cometh contention, but with the well advised is wisdom, 13. 10.

When *pride* cometh, then cometh shame; but with the lowly is wisdom, 11. 2.

3. An high look, and a *proud* heart, and the plowing of the wicked is sin, 21. 4.

4. Every one that is *proud* in heart, is an abomination to the Lord: though hand joyn in hand, he shall not be unpunished, 16. 5.

5. He that is of a *proud* heart, stirreth up strife; but he that putteth his trust in the Lord, shall be made fat, 28. 25.

6. Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the *proud* in spirit, *Eccl.* 7. 8.

7. *Proud* and haughty scorner is his name, who dealeth in *proud*; wrath, 21. 24.

Prudent.

1. A *prudent* man concealeth knowledge, but the heart of fools proclaimeth foolishness, 12. 23.

2. The wisdom of the *prudent* is to understand his way, but the folly of fools is deceit, 14. 8.

3. The wise in heart shall be called *Prudent*; and the sweetness of the lips encreaseth learning, 16. 21.

4. A *Prudent* man foreseeth the evil, and hideth himself; but the simple pass on and are punished, 22. 3.

5. The

Præse.

1. Sicut fusorius vas argentum, & catinus aurum, ita sum vir suus laus, 27. 21.
2. Extraneus laudo tu, autem non tuus os; alienus, autem non tuus labium, 27. 2.

Præde.

1. Solus superbia prodeco jurgium, at penes consultus sum sapientia, 13. 10.
2. Quum superbia advenio, tum evenio ignominia; autem apud modestus sum sapientia, 11. 2.
3. Elatus oculus, & superbus cor, & aratio improbus sum peccatum, 21. 4.
4. Omnis altus animus sum abominatio Jehova; licet manus conjungo ad manus, non sum impunitus, 16. 5.
5. Qui sum superbus animus misceo contentio; autem qui confido Jehova efficior pinguis, 28. 25.
6. Melior sum finis res principium is; & longanimis sum melior quam elatus animus, Eccl. 7. 8.
7. Superbus & contrumax, derisor sum ipse nomen, qui ago cum superbus excandescencia, 21. 24.

Prudent.

1. Callidus homo tego scientia, autem animus stolidus proclamo stultitia, 12. 23.
2. Sapientia astutus sum considero suus via, sed stultitia stolidus sum dolus, 14. 8.
3. Sapiens animus voco prudens; autem suavitas labium addo scientia, 16. 21.
4. Astutus prævideo malum, & abscondo sui; autem fatuus transeo & mulcto, 22. 3.

5. Fatuus

5. The simple believeth every word, but the *Prudent* man looketh well to his going, 14. 15.

Prince.

1. Delight is not seemly for a fool; much less for a servant to have rule over *Princes*, 19. 10.

2. Many will entreat the favour of the *Prince*, and every man is a friend to him that giveth gifts, 19. 6.

3. By long forbearing is a *Prince* perswaded, and a soft tongue breaketh the bone, 25. 15.

Proclaim.

1. Most men will *proclaim* every one his own goodness; but a faithful man who can find! 20. 6.

Quiet.

1. Whoso hearkens to me (wisdom) shall dwell safely, and shall be *quiet* from fear of evil, 1. 33.

2. Better is a dry morsel and *quietness* therewith, than a house full of sacrifices with strife, 17. 1.

3. Better is a handful with *quietness*, than both the hands full, with travel and vexation of spirit, *Eccl.* 4. 6.

Rebuke.

1. Open *rebuke* is better than secret love, 27. 5.

2. A wise son heareth his Father's instruction: but a scorner heareth not *rebuke*, 13. 1.

3. To them that *rebuke* him (the wicked) shall be delight; and a good blessing shall come upon them, 24. 25.

4. He that reproveth a scorner, getteth to himself shame; and he that *rebuketh* a wicked man, getteth himself a blot, 9. 7.

5. He that *rebuketh* a man, afterwards shall find more favour, than he that flattereth with the tongue, 28. 23.

Re=

5. Fatuus credo omnis verbum, autem astutus adverto ad suos gressus, 14. 15.

Prince.

1. Oblatio non decet stultus; multo minùs servus dominor in Princeps, 19. 10.

2. Multus precor favor Princeps, & quisq; sum amicus ille qui do munus, 19. 6.

3. Longanimitas Ductor pellicio, & mollis lingua frango os, 25. 15.

Proclaim.

1. Plurimus homo prædico quisque suos benig-
nitas; autem verax vir quis invenio? 20. 6.

Quiet.

1. Quicumq; ausculto ego (sapientia) habito se-
curè, & sum tranquillus à pavor malum, 1. 33.

2. Melior sum siccus buccæ & tranquillitas
cum is, quàm domus plenus sacrificium cum con-
tentio, 17. 1.

3. Melior sum vola plenus cum quies, quàm
ambo pugnus plenus cum molestia & afflictio spi-
ritus, *Ecccl.* 4. 6.

Rebuke.

1. Manifestus corieptio sum melior occultus
amor, 27. 5.

2. Sapiens filius ausculto suos pater eruditio;
at derisor ausculto non increpatio, 13. 1.

3. Ille qui corripio is (improbis) sum amœni-
tas & bonus benedictio obvenio is, 24. 25.

4. Qui erudio derisor, recipio sui ignominia:
& qui corripio improbus recipio sui convitium,
9. 7.

5. Qui corripio homo, postea consequor major
gratia, quàm qui blandior lingua. 28. 23.

Re:

Recompence.

1. Say not thou, I will *recompence* evil ; but wait on the Lord, and he shall save thee, 20. 22.

Reprover.

1. As an ear-ring of gold, and an ornament of fine gold, so is a wise *reprover* unto an obedient ear, 25. 12.
2. The rod and *reproof* give wisdom ; but a child left to himself, bringeth his mother shame 29. 15.
3. The commandment is a lamp, and the law is light ; and *reproofs* of instruction are the way of life, 6. 23.
4. He that refuseth Instruction, despiseth his own soul ; but he that heareth *reproof*, getteth understanding, 15. 32.
5. The ear that heareth the *reproof* of life, abideth among the wise, 15. 31.
6. Smite a scorner, and the simple will beware ; and *reprove* one that hath understanding, and he will understand knowledge, 19. 25.
7. *Reprove* not a scorner lest he hate thee ; rebuke a wise man, and he will love thee, 9. 8.
8. He is in the way of life that keepeth instruction : but he that refuseth *reproof*, erreth, 10. 17.
9. Whoso loveth instruction, loveth knowledge : but he that hateth *reproof*, is brutish, 12. 1.
10. He that being often *reproved* hardneth his neck ; shall suddenly be destroyed, and that without remedy, 29. 1.
11. Correction is grievous unto him that forsaketh the way : and he that hateth *reproof* shall dye, 15. 10.

Respect.

1. It is not good to have *respect* of persons in judgment, 24. 23.

Recompence.

1. Ne dico, rependo malum ; autem expecto Jehova & servo tu, 20. 22.

Reprober.

1. Velut monile aureus, & ornamentum ex insignis aurum ; ita sum sapiens reprehensor auscultans auris, 25. 12.

2. Virga & correptio do sapientia ; at puer permissus sui pudefacio suus mater, 29. 15.

3. Præceptum sum lucerna, & doctrina sum lux ; & correctio eruditio sum via vita, 6. 23.

4. Qui respuo eruditio, sperno suus anima ; at qui observo correptio, possideo intelligentia, 15. 32.

5. Auris auscultans correptio vita, commoror inter sapiens, 15. 31.

6. Percutio derisor, & fatuus caveo ; & corripio ille qui possideo prudentia, & intelligo scientia, 19. 25.

7. Corripio ne derisor, ne odi tu ; corripio sapiens, & amo tu, 9. 8.

8. Ille sum in iter vita, qui servo eruditio ; sed qui derelinquo correptio, erro, 10. 17.

9. Quisquis amo institutio, amo scientia ; sed qui odi correptio, sum brutus, 12. 1.

10. Vir qui sapius correptus, obduro suus cervix ; repente confringo, idque sine curatio, 29. 1.

11. Eruditio videor malus derelinquens iter ; & qui odi correptio morior, 15. 10.

Respect.

1. Non sum bonus agnosco persona in iudicium, 24. 23.

2. To have *respect* of persons, is not good : for, for a piece of bread that man will transgress, 28. 21.

Rich.

1. Labour not to be *rich* ; cease from thy own understanding, 23. 4.

2. *Riches* profit not in the day of wrath ; but righteousness delivereth from death, 11. 4.

3. Wilt thou set thine eyes upon that which is not ? for *riches* certainly make themselves wings ; they fly away as an Eagle towards Heaven, 23. 5.

4. *Riches* are not for ever, and doth the Crown endure to every generation ? 27. 24.

5. The sleep of a labouring man is sweet, whether he eat little or much : but the abundance of the *Rich* will not suffer him to sleep, *Eccl.* 5. 12.

6. A faithful man shall abound with blessings ; but he that maketh hast to be *rich*, shall not be innocent, 28. 20.

7. He that trusteth in his *riches* shall fall ; but the righteous shall flourish as a branch, 11. 28.

8. The *rich* man's wealth is his strong City, and as an high wall in his own conceit. The destruction of the poor is their poverty, 18. 11. and 10. 15.

9. The poor is hated even of his own neighbours ; but the *rich* hath many friends, 14. 20.

10. Remove far from me vanity and lies : give me neither poverty nor *riches* : feed me with food convenient for me, 30. 7.

11. There is a sore evil that I have seen under the Sun, namely *riches* kept for the owners thereof to their hurt. But those *riches* perish by evil travel ; and he begetteth a Son, and there is nothing in his hand, *Eccl.* 5. 13, 14.

2. Agnosco persona, non sum bonus; nam propter buccia panis ille vir deficio, 28. 21.

Rich.

1. Laboro ne ut ditescio; desisto à tuus prudentia, 23. 4.

2. Divitiæ non profum dies furor; autem iustitia eripio à mors, 11. 4.

3. An figo oculus in ille qui sum non? enim opes certè comparo sui ala; avolo ut Aquila versus Cælum, 23. 5.

4. Divitiæ sum non in seculum, & an coronæ maneo in quique generatio? 27. 24.

5. Somnus laborans sum dulcis, sive comedo parum sive multum; autem saturitas dives non permitto is ut dormio, *Eccles.* 5. 12.

6. Fidelis vir abundo benedictio; at qui præcipito ad ditescio non sum innocens, 28. 20.

7. Qui confido suus divitiæ decido; at iustus effloresco tanquam ramus, 11. 28.

8. Dives substantia sum is munitus Urbs, & tanquam editus murus in ipse cogitatio. Contritio tenuis sum is paupertas, 18. 11. & 10. 15.

9. Pauper sum exofus etiam suus proximus; sed dives habeo multus amicus, 14. 20.

10. Amoveo longè à ego vanitas & mendacium: do ego nec paupertas nec divitiæ: alo ego cibus conveniens ego, 30. 7.

11. Sum magnus malum qui video sub Sol, scilicet divitiæ asservatus dominus is in ipse malum. At ille divitiæ pereor malus occupatio; & gigno Filius, & sum nihil in is manus, *Eccles.* 5.

13, 14.

12. A man to whom God hath given *riches* wealth and honour, so that he wanteth nothing for his soul of all that he desireth; yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease, *Ecc. 6. 2.*

13. By knowledge shall the chambers be filled with all precious and pleasant *riches*, 24. 4.

Righteous.

1. The *righteous* is more excellent than his neighbour: but the way of the wicked seduceth them, 12. 26.

2. The mouth of a *righteous* man is a well of life: but violence covereth the mouth of the wicked, 10. 11.

3. The lips of the *righteous* feed many, but fools die for want of wisdom, 10. 21.

4. He (the slothful) coveteth all the day long, but the *righteous* giveth and spareth not, 21. 26.

5. When the *righteous* are in authority, the people rejoyce; but when the wicked beareth rule, the people mourn, 29. 22.

6. In the transgression of an evil man there is a snare: but the *righteous* doth sing and rejoyce, 29. 6.

7. When *righteous* men do rejoyce, there is great glory: but when the wicked rise, a man is hidden, 28. 12.

8. When it goeth well with the *righteous*, the City rejoyceth: and when the wicked perish there is shouting, 11. 10.

9. A *righteous* man regardeth the life of his Beast: but the tender mercies of the wicked are cruel, 12. 10.

10. He that speaketh truth, sheweth forth *righteousness*: but a false witness, deceit, 12. 17.

11. A *righteous* man wisely considereth the house

12. Vir qui Deus do divitiarum, facultas & honor, adeo ut destituor nullus res pro suis anima ex omnis qui concupisco: tamen Deus facio is non copia comedo ex ille, sed alienus comedo ille, hic sum vanitas, & sum malus ægritudo, *Ecccl.* 6. 2.

13. Scientia penetrabile impleo omnis pretiosus & amœnus opes, 4. 24.

Righteous.

1. Justus sum excellentior suis proximus; at via improbus seduco is, 12. 26.

2. Os justus sum scaturigo vitæ; at violentia obtego os improbus, 10. 11.

3. Labium justus pascio multos, verò stultus morior dementia, 10. 21.

4. Ille (Piger) desidero totus dies, vero justus do neque parco, 21. 26.

5. Quum Justus impero, populus lætor: autem quum improbus dominor, populus suspiro, 29. 2.

6. Defectio malus vir insum tendicula: autem justus canto & lætor, 29. 6.

7. Quum Justus exulto, sum amplus ornatus: autem quum improbus erigor homo occulto, 28. 12.

8. Quum beneficio justus Urbs exulto, & quum improbus pereor, exerceor cantus, 11. 10.

9. Justus curo vita suis jumentum: autem miseratio improbus sum crudelis, 12. 10.

10. Qui loquor veritas, indico justitia: autem falsus testis dolus, 12. 17.

11. Justus prudenter considero domus improbus;

house of the wicked ; but God overthroweth the wicked for their wickedness, 21. 12.

12. The wicked flee when no man pursueth : but the *righteous* are bold as a Lyon, 28. 1.

13. The way of the slothful man is as an hedge of thorns ; but the way of the *righteous* is made plain, 15. 19.

14. The fruit of the *righteous* is as a tree of life ; and he that winneth souls is wise, 11. 30.

15. The Labour of the *righteous* tendeth to life ; the fruit of the wicked to sin, 10. 16.

16. The wicked desireth the net of evil men : but the root of the *righteous* yieldeth fruit, 12. 12.

17. The fear of the wicked, it shall come upon him ; but the desire of the *righteous* shall be granted, 10. 24.

18. The Lord is far from the wicked ; but he heareth the prayer of the *righteous*, 15. 29.

19. The *righteous* is delivered out of trouble, and the wicked cometh in his stead, 11. 8.

20. The wicked shall be a ransom for the *righteous* ; and the transgressor for the upright, 21. 18.

21. Behold the *righteous* shall be recompensed in the earth ; much more the wicked and the sinner, 11. 31.

22. When the wicked are multiplied, transgression increaseth ; but the *righteous* shall see their fall, 29. 16.

23. Evil pursueth sinners ; but to the *righteous* good shall be repayed, 13. 21.

24. The *righteous* eateth to the satisfying of his soul, but the belly of the wicked shall want, 13.

25.

25. The Lord will not suffer the soul of the *righteous* to famish ; but he casteth away the substance of the wicked, 10. 3.

26. As

bis ; at Deus everto improbus propter ille impietas, 21. 12.

12. Improbus fugio nemo persequens : autem justus sum audax tanquam Leo, 28. 1.

13. Via piger sum velut sepimentum [spina ; autem iter rectus fio planus, 15. 19.

14. Fructus justus sum velut arbor vita ; & qui capio anima sum sapiens, 11. 30.

15. Labor justus tendo in vita ; proventus improbus in peccatum, 10. 16.

16. Improbus desidero rete malus : sed radix justus do fructus, 12. 12.

17. Timor improbus evenio is ; autem desiderium justus do, 10. 24.

18. Jehova absum procul ab improbus ; autem exaudio oratio justus, 15. 29.

19. Justus libero ex angustia, & improbus devenio in is locus, 11. 8.

20. Improbus sum redemptio pro justus ; & perfidus pro rectus, 21. 18.

21. En justus remunero in terra ; multo magis improbus & peccator, 11. 31.

22. Quum improbus multiplico, defectio cresco verò justus video is casus, 29. 16.

23. Malum infector peccator ; autem justus bonum compenso, 13. 21.

24. Justus comedo ad satietas suus anima ; autem venter improbus egeo, 13. 25.

25. Jehova non sino anima justus esurio ; autem depello substantia improbus, 10. 3.

26. As the whirlwind passeth, so is the wicked no more ; but the *righteous* is an everlasting foundation, 10. 25.

27. The *righteous* shall never be removed; but the wicked shall not inhabit the earth, 10. 30.

28. A man shall not be established by wickedness; but the root of the *righteous* shall not be moved, 12. 3.

29. The light of the *righteous* rejoiceth; but the lamp of the wicked shall be put out, 13. 9.

30. The way of the wicked is an abomination to the Lord; but he loveth him that followeth after *righteousness*, 15. 9.

31. Better is a little with *righteousness*, than great revenues without right, 16. 8.

32. *Righteousness* exalteth a Nation; but sin is a reproach to any people, 14. 34.

33. Treasures of wickedness profit nothing; but *righteousness* delivereth from death, 10. 2.

34. The wicked worketh a deceitful work; but to him that soweth *righteousness* shall be a sure reward, 11. 18.

35. The *righteousness* of the perfect shall direct his way; but the wicked shall fall by his own wickedness, 11. 5.

36. In the way of *righteousness* is life, and in the path way thereof there is no death, 12. 28.

37. *Righteousness* keepeth him that is upright in the way; but wickedness overthroweth the sinner, 13. 6.

38. As *righteousness* tendeth to life; so he that pursueth evil pursueth it to his own death, 11. 19.

39. Lay not wait (O wicked man) against the dwelling of the *righteous* spoil not his resting place, 24. 15.

40. A *righteous* man falling down before the wicked,

26. Ut turbo transeo, sic existo improbus non amplius: verò justus sum perpetuus fundamentum, 10. 25.

27. Justus nunquam dimoveo; verò improbus non habito terra, 10. 30.

28. Homo non stabilio improbitas; autem radix justus non dimoveo, 12. 3.

29. Lux justus lætor; at lucerna improbus extinguo, 13. 9.

30. Fia improbus sum abominatio Jehova, autem diligo is qui sector justitia, 15. 9.

31. Melior sum parum cum justitia, quam amplissimus proventus sine jus, 16. 8.

32. Justitia exalto gens; autem peccatum sum probrum omnis populus, 14. 34.

33. Thesaurus improbitas prosum non; sed justitia eripio à mors, 10. 2.

34. Improbus facio fallax opus; vero ferens justitia sum fidus merces, 11. 18.

35. Justitia integer dirigo is via; at improbus concido suus improbitas, 11. 5.

36. In iter justitia sum vita, & in semita is sum non mors, 12. 28.

37. Justitia custodio integer in via; verò improbitas perverto peccator, 13. 6.

38. Ut justitia tendo ad vita, sic qui sector malum sector ille ad suus mors, 11. 19.

39. Ne insidior (O improbus) habitaculum justus; devasto ne is accubitus, 24. 15.

40. Justus cadens coram improbus sum, ut

wicked, is as a troubled fountain, and a corrupt spring, 25. 26.

41. He that saith unto the wicked, Thou art *righteous*; him shall the people curse, Nations shall abhor him, 24. 24.

42. Be not *righteous* over much; neither make thy self over wise; why shouldst thou destroy thy self? *Eccl.* 7. 16.

43. All things come alike to all; there is one event to the *righteous*, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath, *Eccl.* 9. 2.

Rule.

1. He that is slow to anger is better than the mighty: and he that *ruleth* his spirit, than he that taketh a City, 16. 32.

2. He that hath no *rule* over his own spirit, is like a City that is broken down, and without walls, 25. 28.

3. There is a time when one man *ruleth* over another to his own hurt, *Eccl.* 8. 9.

4. As a roaring Lion and a ranging Bear; so is a wicked *Ruler* over the poor people, 28. 15.

5. If a *Ruler* hearken to lies, all his servants are wicked, 29. 12.

6. If the spirit of the *Ruler* rise up against thee, leave not thy place; for yielding pacifieth great offences, *Eccl.* 10. 4.

7. Be not desirous of his (*i.e.* the *Ruler's*) dainties, for they are deceitful meat, 23. 3.

Sacrifice.

1. The *Sacrifice* of the wicked is an abomination to the Lord; but the prayer of the upright is his delight, 15. 8.

2. The

conturbatus fons, & corruptus scaturigo, 25. 26.

41. Qui dico improbus, tu sum justus; is populus execror, natio detestor is, 24. 24.

42. Ne sum justus nimium, nec simulo tu nimium sapiens; quare perdo tu ipse? *Ecclesj.* 7. 16.

43. Omnis evenio æquè omnis; sum idem eventus justus & improbus, bonus, & mundus, & immundus, sacrificans, & is qui sacrifico non; ut sum bonus, ita sum peccator; & qui juro, ut ille qui revereor juramentum, *Eccel.* 9. 2.

Rule.

1. Longanimis sum melior robustus, & qui dominor in suis animus, is qui capio civitas, 16. 32.

2. Qui habeo nullus imperium in suis spiritus, sum similis Civitas disruptus & absque murus, 25. 28.

3. Sum tempus qui homo dominor in homo in suis malum, *Eccel.* 8. 9.

4. Ut rugiens Leo & discursans Ursus; ita sum improbus dominato, in tenuis populus, 28. 15.

5. Si dominator attendo mendacium, omnis is minister sum improbus, 29. 12.

6. Si spiritus dominator ascendo contra tu, deferro ne tuus locus; nam submissio sedo magnus peccatum, *Eccel.* 10. 4.

7. Ne sum avidus is cupiditæ (rector); enim sum mendax cibus, 23. 3.

Sacrifice.

1. Sacrificium improbus sum abominatio Jehova; autem oratio rectus sum is oblectatio, 15. 8.

2. Sacri-

2. The *Sacrifice* of the wicked is abomination; how much more when he bringeth it with a wicked mind? 21. 27.

3. To do justice and judgment, is more acceptable to the Lord than *Sacrifice*, 21. 3.

Safety.

1. The Horse is prepared against the day of battle; but *Safety* is of the Lord, 21. 31.

Scorn.

1. A *scorner* seeketh wisdom, and findeth it not; but knowledge is easie unto him that understandeth, 14. 6.

2. A *scorner* loveth not one that reproveth him; neither will he go unto the wise; 15. 12.

3. Cast out the *scorner*, and contention shall go out; yea strife and reproach shall cease, 12. 10.

4. *Scornful* men bring a City into a snare; but wise men turn away wrath, 29. 8.

5. Smite a *scorner* and the simple will beware; and reprove one that hath understanding, and he will understand knowledge, 19. 25.

6. When the *scorner* is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge; 21. 11.

7. He (the Lord) scorneth the *scorners*, but he giveth grace unto the lowly, 3. 34.

8. The thought of foolishness is sin, and the *scorner* is an abomination to men, 24. 8.

Season.

1. To every thing there is a *season*; and a time to every purpose under the heaven, Eccl. 3. 1.

Seed.

1. In the morning sow thy *seed*, and in the evening withhold not thy hand; for thou knowest

est

2. Sacrificium improbus sum abominatio, quanto magis quam offero ille sceleratus animus? 21. 27.

3. Exerceo justitiam & jus, sum magis dilectus Jehova quam Sacrificium, 22. 3.

Safety.

1. Equus apto ad dies praelium; sed salus sum à Jehova, 21. 31.

Scorn.

1. Derisor quero sapientia, nec invenio is; autem scientia sum facilis prudens, 14. 6.

2. Derisor non diligo ille qui corripio ipse, nec adeo sapiens, 15. 12.

3. Ejicio derisor, simul contentio exeo; imo litigium & ignominia cesso, 22. 19.

4. Derisor duco Urbs in insidiam, at sapiens avertit ira; 29. 8.

5. Percutio derisor, & fatuus caveo; & corripio prudens, & intelligo scientia, 19. 25.

6. Quum derisor multo, fatuus resipisco; & quum sapiens instruo, percipio scientia, 21. 11.

7. Ipse (Jehova) derideo derisor, autem do gratia manluetus, 3. 34.

8. Cogitatio stultitia sum peccatum, & derisor sum abominatio homo, 24. 9.

Season.

1. Quisque res sum occasio; & tempus quisque voluntas sub coelum, 3. 1.

Serd.

1. Mane sero tuus semen, & vesper ne remitto tuus manus; nam ignoro uter floreo, hiccine an ille,

est not whether shall prosper, either this or that, or whether they both shall be alike good, *Eccles.* 11. 6.

Silver.

1. He that loveth *silver* shall not be satisfied with *silver*; nor he that loveth abundance, with increase, *Eccles.* 50. 10.

Servant.

1. Accuse not a *servant* unto his Master, lest he curse thee, and thou be found guilty, 30. 10.

2. A wise *servant* shall have rule over a Son that causeth shame, and shall have part of the inheritance among the Brethren, 17. 2.

3. The Kings favour is towards a wise *servant*; but his wrath is against him that causeth shame, 14. 35.

4. He that delicately bringeth up his *servant* from a child, shall have him become his son at the length, 29. 21.

Slouthful.

1. The *slouthful* man saith, there is a Lion in the way, a Lion is in the streets, 26. 13.

2. The *slouthful* man hideth his hand in his bosom, and it grieveth him to bring it again to his mouth, 26. 15.

3. The *sluggard* is wiser in his own conceit, than seven men that can render a reason, 26. 16.

4. As the door turneth upon the hinges, so doth the *slouthful* man upon his bed, 26. 14.

5. The desire of the *slouthful* killeth him; for his hands refuse to labour, 21. 25.

6. The way of the *slouthful* man is as an hedge of thorns; but the way of the righteous is made plain, 15. 19.

7. He that is *slouthful* in his work, is brother to him that is a great waster, 18. 9.

ille, sive is ambo sum pariter bonus, *Eccel.* 11. 6.

Silber.

1. Qui amo pecunia, non satior pecunia; nec qui amo abundantia, proventus, *Eccel.* 5. 10.

Servant.

1. Ne accuso servus apud suus dominus, ne maledico tu, & peragor reus, 30. 10.

2. Intelligens servus dominor in filius pudefaciens, & partior possessio inter frater, 17. 2.

3. Rex benevolentia sum erga Intelligens servus; autem is furor sum contra pudefaciens, 14. 35.

4. Qui delicatè educo suus servus a pueritia, reddo is suus filius tandem, 29. 21.

Slothful.

1. Piger dico, sum Leo in via, Leo sum in platea, 26. 13.

2. Piger condo suus manus in suus gremidum, & doleo ille reduco is ad suus os, 26. 15.

3. Piger sum sapientior in suus oculus, quam septem vir qui possum reddo ratio, 26. 16.

4. Ut janua circumagor in suus cardo, ita piger in suus lectus, 26. 14.

5. Desiderium piger occido is, quia is manus renuo laboro, 21. 25.

6. Via piger sum velut sepimentum spina, sed iter rectus complano, 15. 19.

7. Qui est remissus in suus opus, sum frater disperdens, 18. 9.

8. Transeo

8. I went by the field of the *slothful*, and by the vineyard of the man void of understanding; and lo it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down, 24. 30, 31.

9. By much *slothfulness* the building decayeth, and through idleness of the hands the house dropeth through, *Eccl.* 10. 18.

10. *Slothfulness* casteth into a deep sleep, and an idle soul shall suffer hunger, 19. 15.

11. The *suggard* will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing, 20. 4.

12. As vinegar to the teeth, and as smoak to the eyes; so is the *suggard* to them that send him, 10. 26.

Spirit.

1. The *spirit* of a man is the candle of the Lord, searching all the inward parts of the belly, 20. 27.

2. Who knoweth the *spirit* of man that goeth upward, and the *spirit* of the beast that goeth downward to the earth? *Eccl.* 3. 21.

3. As thou knowest not what is the way of the *spirit*, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all, *Eccl.* 11. 5.

4. There is no man that hath power over the *spirit* to retain the *spirit*; neither hath he power in the day of death, and there is no discharge in that war; neither shall wickedness deliver those that are given to it; *Eccl.* 8. 8.

5. The *spirit* of a man will sustain his infirmity; but a wounded *spirit* who can bear? 18. 14.

6. A merry heart maketh a cheerful countenance: but by sorrow of the heart the *spirit* is broken, 15. 13.

Stones.

8. Transeo juxta ager piger, & juxta vinea homo demens; autem ecce totus tego caruus, & urtica tego superficies is, & lapideus maceria is destruo, 24. 30, 31.

9. Multus pigritia contignatio attenuor, & demissio manus domus perfrillo, *Ecl.* 10. 18.

10. Pigritia injicio in altus sopor, & ignavus anima esurio, 19. 15.

11. Piger non aro propter hyems; idcirco mendico in aestas, & habeo nil, 20. 4.

12. Ut acetum, dens, & velut fumus oculus; ita sum piger mittens ipse, 10. 26.

Spirit.

1. Anima homo sum lucerna Jehova; pervestigans omnis penetrare venter, 20. 27.

2. Quis animadverto spiritus humanus qui ascendendo sursum, & spiritus bestia qui descendendo deorsum ad terra? *Ecl.* 11. 5.

3. Quemadmodum ignora qui sum via ventus, nec quomodo os formo in uterus gravida; ita ignoro opus Deus qui creo omnis, *Ecl.* 11. 5.

4. Sum nullus homo qui dominor spiritus ut contineo spiritus; neq; habeo dominatio in dies mors, & sum nullus missile in iste praelium; nec impietas libero is qui sum deditus is, *Ecl.* 8. 8.

5. Spiritus vir sustento suus aegritudo, autem fractus spiritus quis sustento? 18. 14.

6. Lætus animus facio bonus vultus: at dolor animus spiritus frangor, 15. 13.

Stones.

1. Whoso removeth *stones*, shall be hurt therewith ; and he that cleaveth wood, shall be endangered thereby, *Eccl.* 10. 9.

Study.

1. Of making many Books there is no end ; and much *study* is a weariness of the flesh, *Eccl.* 12. 12.

Sun.

1. The thing that hath been, it is that which shall be : and that which is done, is that which shall be done : and there is no new thing under the *Sun*, *Eccl.* 1. 9.

Strife.

1. The beginning of *strife* is, as when one letteth out water ; therefore leave off contention before it be meddled with, 17. 14.

2. The churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood ; so the forcing of wrath bringeth forth *strife*, 30. 33.

3. He loveth transgression, that loveth *strife* ; and he that exalteth his gate, seeketh destruction, 17. 19.

4. Where no wood is, there the fire goeth out ; so where there is no tale-bearer, the *strife* ceaseth, 26. 20.

5. A wrathful man stirreth up *strife* ; but he that is slow to anger, appeaseth *strife*, 15. 18.

6. He that passeth by and medleth with *strife* belonging not to him, is like one that taketh a dog by the ears, 26. 17.

Surety.

1. Be not thou one of them that strike hands, or of them that are *sureties* for debts : if thou hast nothing to pay, why should he take away thy bed from under thee ? 22. 26, 27.

2. A

Stones.

1. Qui amoveo lapis, offendo is : & qui findo lignum, periclitor is, *Eccl.* 10. 9.

Study.

1. Facio multus Liber sum nullus finis ; & multus lectio sum fatigatio caro, *Eccl.* 12. 12.

Sun.

1. Res qui sum, sum idem qui sum : & is qui fio, sum idem qui fio : & sum nil novus sub Sol, *Eccl.* 1. 9.

Strife.

1. Initium contentio sum quasi cùm qui laxo aqua : quare defero lis antequam agito, 17. 14.

2. Pressura lac educo butyrum, & pressura nasus educo sanguis ; ita pressura ira educo lis, 30. 33.

3. Diligo defectio, qui diligo jurgium : & qui amplio suus janua, quæro fractura, 17. 19.

4. Ubi nullus lignum sum ibi ignis extinguior : ita ubi sum non susurro contentio fileo, 26. 20.

5. Iracundus vir misceo contentio ; autem qui sum tardus ad ira sedo lis, 15. 18.

6. Qui transeo & excandescio in lis non suus, sum similis ille qui prehendo canis auris, 26. 17.

Surety.

1. Ne sum unus ex ille qui ferio manus, aut ex ille qui sum sponzor pro debitum : si non sum tu qui reddo, quare accipio tuus cubile à tu ? 22. 26, 27.

2. Homo

2. A man void of understanding striketh hands and becometh *surety* in the presence of his friend, 17. 18.

3. Take his garment that is *surety* for a stranger, and take a pledge of him for a strange woman, 20. 16.

4. My Son, if thou be *surety* for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth, 6. 1, 2.

5. He that is *surety* for a stranger, shall smart for it; and he that hateth *suretyship*, is sure, 11. 15.

Tale-bearer.

1. A *Tale-bearer* revealeth secrets; but he that is of a faithful spirit concealeth the matter, 11. 13.

2. The words of a *Tale-bearer* are as wounds, and they go down into the innermost parts of the belly, 18. 8.

3. He that goeth about as a *Tale-bearer*, revealeth secrets; therefore meddle not with him that flattereth with his lips, 20. 19.

Thief.

1. Whoso is partner with a *Thief*, hateth his own soul; he heareth cursing, and bewrayeth it not, 29. 24.

Thoughts.

1. The *thought* of foolishness is sin, and the scorner is an abomination to men, 24. 9.

2. The *thoughts* of the wicked are an abomination to the Lord, but the words of the pure are pleasant words, 15. 26.

3. Commit thy works unto the Lord, and thy *thoughts* shall be established, 16. 3.

Time.

2. Homo demens complodo manus & fio spon-
sor ante suus amicus, 17. 18.

3. Capió is vestis qui spondeo pro extraneus,
& accipio pignus ab is pro alienus mulier, 20. 16.

4. Meus filius, si spondeo pro tuus amicus, si
complodo tuus manus cum extraneus illaqueo
sermo tuus os, capio sermo tuus os, 6. 1, 2.

5. Qui spondeo pro extraneus confringor; au-
tem qui odi sponsio, sum securus, 11. 15.

Tale=beater.

1. Susurro revelo arcanum; at qui sum fidus
animus rego res, 11. 13.

2. Verbum susurro sum ut vulnus; & descen-
do in penetrabile venter, 18. 8.

3. Qui ambulo ut susurro, revelo arcanum;
ergo commisceor ne cum ille qui adulor suus la-
bium, 20. 19.

Thief.

1. Quicumque partior cum fur, odi suus ani-
mus: audio execratio, & indico is non, 29. 24.

Thoughts.

1. Cogitatio stultitia sum peccatum, & derisor
sum abominatio homo, 24. 9.

2. Cogitatio malus sum abominatio Jehova;
autem sermo mundus sum amoenus sermo, 15. 26.

3. Devolvo tuus factum in Jehova, & tuus
cogitatio stabilio, 16. 3.

Time.

Time.

1. To every thing there is a Season, and a *time* to every purpose under the heaven, *Eccl.* 3. 1.
2. A *time* to be born, and a *time* to dye: a *time* to plant, and a *time* to pluck up that which is planted, *Eccl.* 3. 2.
3. A *time* to kill, and a *time* to heal: a *time* to break down, and a *time* to build up, 3. 3.
4. A *time* to weep, and a *time* to laugh: a *time* to mourn, and a *time* to dance, *Eccles.* 3. 4.
5. A *time* to cast away stones, and a *time* to gather stones together: a *time* to embrace, and a *time* to refrain from embracing, *Eccl.* 3. 5.
6. A *time* to get, and a *time* to lose: a *time* to keep, and a *time* to cast away, *Eccl.* 3. 6.
7. A *time* to rent, and a *time* to sew: a *time* to keep silence, and a *time* to speak, *Eccl.* 3. 7.
8. A *time* to love, and a *time* to hate: a *time* of war, and a *time* of peace, *Eccl.* 3. 8.

Tongue.

1. Death and Life are in the power of the tongue: and they that love it shall eat the fruit thereof, 18. 21.
2. Whoso keepeth his mouth and his tongue, keepeth his soul from troubles, 21. 23.
3. A wholsom tongue is a tree of life; but perverseness therein is a breach in the spirit, 15. 4.
4. By long forbearing is a Prince perswaded, and a soft tongue breaketh the bone, 25. 15.
5. She (a vertuous woman) openeth her mouth with wisdom, and in her tongue is the law of kindness, 31. 26.
6. There is that speaketh like the piercings of a sword; but the Tongue of the wise is health, 12. 18.

Time.

1. Quisque res sum occasio, & tempus quisque voluntas sub Cœlum, *Eccl.* 3. 1.
2. Tempus nascor, & tempus morior : tempus planto, & tempus extirpo is qui sum plantatus, *Eccl.* 3. 2.
3. Tempus occido, & tempus curo : tempus rumpo, & tempus ædifico, *Eccl.* 3. 3.
4. Tempus fleo, & tempus rideo : tempus plango, & tempus salto, *Eccl.* 3. 4.
5. Tempus projicio lapis, & tempus congreo lapis : tempus amplector, & tempus recedo ab amplexus, *Eccl.* 3. 5.
6. Tempus acquiro, & tempus perdo : tempus servo, & tempus abjicio, *Eccl.* 3. 6.
7. Tempus lacero, & tempus confuo : tempus fileo, & tempus loquor, *Eccl.* 3. 7.
8. Tempus amo, & tempus odio habeo : tempus bellum, & tempus pax, *Eccl.* 3. 8.

Tongue.

1. Mors & vita sum in potestas lingua ; quique amo is comedo fructus is, 18. 21.
2. Qui observo suos os & suus lingua, conservo suus anima ab angustia, 21. 23.
3. Salutifer lingua sum arbor vita ; autem perversitas in is sum confractio à spiritus, 15. 4.
4. Longanimitas Ductor pellicior, & mollis lingua frango os, 25. 15.
5. Ille (probus fœmina) aperio suus os sapienter, & is lingua insideo doctrina benignitas, 31. 26.
6. Sum qui pronuncio similis transfossio gladius ; at lingua sapiens sum medicina, 12. 18.

7. The north wind driverth away rain ; so doth an angry countenance a backbiting *Tongue*, 25. 23.

8. He that hath a froward heart findeth no good ; and he that hath a perverse *Tongue*, falleth into mischief, 17. 20.

9. The *Tongue* of the just is as choice silver, the heart of the wicked is little worth, 10. 20.

10. The *Tongue* of the wise useth knowledge aright ; but the mouth of fools poureth out foolishness, 15. 2.

Tree.

1. If the clouds be full of rain, they empty themselves upon the earth ; and if the *Tree* fall toward the South, or toward the North ; in the place where the *Tree* falleth, there it shall be, *Eccl.* 11. 3.

Truth.

1. My mouth shall speak *truth* ; and wickedness is an abomination to my lips, 8. 7.

2. The lips of *truth* shall be established for ever, but a lying tongue is but for a moment, 12. 19.

3. Buy the *truth*, and sell it not ; also wisdom and instruction, and understanding, 23. 23.

Trust.

1. *Trust* in the Lord with all thy heart, and lean not unto thine own understanding, 3. 5.

Vanity.

1. He that soweth iniquity, shall reap *vanity*, and the rod of his anger shall fail, 22. 8.

Violence.

1. They [the wicked and evil men] eat the bread of wickedness, and drink the wine of *violence*, 4. 17.

2. A man that doth *violence* to the blood of any person, shall flee to the pit, let no man stay him, 28. 17.

3. A

7. Boreas dispello pluvia ; ita indignabundus vultus obtrectans lingua, 25. 23.

8. Qui sum perversus animus, consequor non bonum ; & qui sum versutus lingua, incido in malum, 17. 20.

9. Lingua justus sum velut lectissimus argentum, animus improbus sum perparvi, 10. 20.

10. Lingua sapiens utor scientia benè ; autem os stolidus eructo stultitia, 15. 2.

Tree.

1. Si nubes sum repletus pluvia, demitto sui super terra ; & si arbor decido ad Meridies, sive ad Aquilo, locus ubi Arbor cado, ibi sum futurus, 11. 3.

Truth.

1. Meus palatum effero veritas ; & improbitas sum abominatio meus labium, 8. 7.

2. Labium veritas stabilio in æternum, autem mendax lingua duro tantum ad momentum, 12. 19.

3. Comparo veritas ac vendo ne ; etiam sapientia, & eruditio, & prudentia, 23. 23.

Trust.

1. Confido in Jehova ex totus tuus animus, verò innitor ne tuus intelligentia, 3. 5.

Vanity.

1. Qui semino iniquitas, meto vanitas, & virga suus furor deficiq. 22. 8.

Violence.

1. Ille [improbus & malus] vescor cibis improbitas, & bibo vinum violentia, 4. 17.

2. Homo qui exerceo violentia in sanguis ullus homo, fugio ad fovea, ne quis sustentio is, 28. 17.

3. A man shall eat good by the fruits of his mouth: but the soul of the transgressors shall eat *violence*, 13. 2.

4. A *violent* man enticeth his neighbour, and leadeth him into the way that is not good, 16. 29.

Understanding.

1. Happy is the man that findeth wisdom, and the man that getteth *understanding*, 3. 13.

2. Wisdom is the principal thing, therefore get wisdom; and with all thy gettings get *understanding*, 4. 7.

3. How much better is it to get wisdom, than gold? and to get *understanding* rather to be chosen than silver? 16. 16.

4. *Understanding* is a well-spring of life unto him that hath it; but the instruction of fools is folly, 16. 22.

5. Good *understanding* giveth favour; but the way of transgressors is hard, 13. 15.

6. Discretion shall preserve thee, *understanding* shall keep thee, 2. 11.

7. He that getteth wisdom, loveth his own soul; he that keepeth *understanding*, shall find good, 19. 8.

8. The man that wandreth out of the way of *understanding*, shall remain in the congregation of the dead, 21. 16..

9. Say unto wisdom, thou art my sister, and call *understanding* thy kinswoman, 7. 4.

10. There is no wisdom, nor *understanding*, nor counsel against the Lord, 21. 30.

Ungodly.

1. An *ungodly* man diggeth up evil, and in his lips there is as a burning fire, 16. 27.

Unjust.

3. Quisque comedo bonum de fructus suus os;
sed anima perfidiosus comedo violentia, 13. 2.

4. Violentus vir pellicio suus proximus, & du-
co is in via iniquus, 16. 29.

Understanding.

1. Beatus sum homo qui consequor sapientia,
& homo qui obtineo intelligentia, 3. 13.

2. Sapientia sum præcipuus res, ideo acquirō
sapientia; & cum totus tuus acquisitio acquirō
prudentia, 4. 7.

3. Quanto melior sum comparo sapientia, quam
aurum? & comparo prudentia optatior argen-
tum? 16. 16.

4. Intelligentia sum scaturigo vita possidens
ipse; at eruditio stultus sum stultitia, 16. 22.

5. Rectus intelligentia do gratia; autem via
perfidiosus sum asper, 13. 15.

6. Solertia observo tu, intelligentia custodio
tu, 2. 11.

7. Qui possideo sapientia, diligo suus anima;
qui observo intelligentia, consequor bonum, 19. 8.

8. Homo qui aberro à via intelligentia, quiesco
in cætus mortuus, 21. 16.

9. Dico Sapientia, tu sum meus soror, & voco
prudentia tuus affinis, 7. 4.

10. Sum nullus sapientia, nec intelligentia, nec
consilium adversus Jehova, 21. 30.

am Ungodly.

1. Neque vir effodio malum, & is labium infi-
deo velut adurens ignis, 16. 27.

Unjust.

1. He that by usury and *unjust* gain increaseth his substance, he shall gather it for him that will pity the poor, 28. 8.

2. An *unjust* man is an abomination to the *just*, and he that is upright in the way, is abomination to the wicked, 29. 27.

Upright.

1. God hath made man *upright*, but they have sought out many inventions, *Eccles.* 7. 29.

2. They that are of a froward heart, are abomination to the Lord; but such as are *upright* in their way are his delight, 11. 20.

3. The high way of the *upright* is to depart from evil; he that keepeth his way, preserveth his soul, 16. 17.

4. He that walketh in his *uprightness* feareth the Lord; but he that is perverse in his ways despiseth him, 14. 2.

5. He that walketh *uprightly*, walketh surely; but he that perverteth his ways shall be known, 10. 9.

6. The way of the Lord is strength to the *upright*; but destruction shall be to the workers of iniquity, 10. 29.

7. He [the Lord] layeth up sound wisdom for the righteous, he is a buckler to them that walk *uprightly*, 2. 7.

8. A wicked man hardeneth his face: but as for the *upright* he directeth his way, 21. 29.

9. Who so walketh *uprightly*, shall be saved; but he that is perverse in his ways, shall fall at once, 28. 18.

Now.

1. It is a snare to the man that devoureth that which is holy, and after *Vows* to make enquiry, 20. 25.

Water.

Injust.

1. Qui scœnus & injustus lucrum augeo suus substantia, congreco is pro ille qui largior tenuis, 28. 8.

2. Iniquus vir sum abominatio justus, & qui sum rectus in via, sum abominatio improbus, 29. 27.

Upright.

1. Deus facio homo rectus, autem ipse quaro plurimus ratiocinium, *Eccles.* 7. 29.

2. Qui sum perversus animus, sum abominatio Jehova; at qui sum integer in suus via sum ille oblectatio, 11. 20:

3. Iter justus sum recedo à malum qui custodio suus via conservo suus anima, 16. 17.

4. Qui ambulo in suus integritas revereor Jehova; verò qui sum præfractus in suus via sperno is, 14. 2.

5. Qui ambulo integrè ambulo securè; autem qui perverto suus via innotesco, 10. 9.

6. Via Jehova sum robur integer, autem contritio sum operarius iniquitas, 10. 29.

7. Ille [Jehova] repono verus sapientia pro rectus, sum scutum ambulans integrè, 2. 7.

8. Improbus vir obfirmo suus facies; autem quod ad rectus ipse apto suus via, 21. 29.

9. Qui ambulo integrè servo; vero qui sum perversus in suus via cado subitò, 28. 18.

Now.

1. Sum tendicula homo qui deglutio facer, & post voveo inquiri, 20. 25.

Water.

1. Stolen *waters* are sweet, and bread eaten in secret is pleasant, 9. 17.

Way.

1. There is a *way* that seemeth right unto a man, but the end thereof are the *ways* of death, 14. 12.

2. The *way* of the wicked is as darkness, they know not at what they stumble, 4. 19.

3. The *way* of life is above to the wise, that he may depart from hell beneath, 15. 24.

4. Hear thou my son, and be wise, and guide thy heart in the *way*, 23. 19.

5. When wisdom entereth into thine heart, and knowledg is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee, that thou mayest walk in the *way* of good men, and keep the path of the righteous,, 2. 10. 11, 20.

6. Mans goings are of the Lord, how can a man understand his own *way*? 20. 24.

7. In all thy *ways* acknowledge him, and he shall direct thy paths, 3. 6.

8. Ponder the path of thy feet, and let all thy *ways* be established, 4. 26.

9. He [the Lord] keepeth the paths of judgment, and preserveth the *way* of the Saints, 2. 8.

10. There be three things which are too wonderful for me, yea four which I know not; The *way* of an Eagle in the air; the *way* of a Serpent upon a rock; the *way* of a Ship in the midst of the Sea; and the *way* of a Man with a Maid, 30. 18, 19.

Wander.

1. As a Bird that *wandereth* from her Nest, so is a man that *wandereth* from his place, 27. 8.

Wealth.

Water.

1. Aqua furtivus sum suavis, & cibus comestus in latebræ sum amœnus, 9. 17.

Way.

1. Sum via qui videor rectus homo, sed finis is sum via mors, 14. 12.

2. Via improbus sum similis caligo, nescio inquis impingo, 4. 19.

3. Iter vira sum sursum intelligens, ut recedo à sepulchrum deorsum, 15. 24.

4. Ausculto tu, meus filius, & sapio, ac dirigo tuus animus in via, 23. 19.

5. Cùm sapientia venio in tuus animus, & scientia sum amœnus tuus mens; solertia observo tu, intelligentia custodio tu: ut ambulo per via bonus, & observo iter justus, 2. 10, 11, 20.

6. Vir egressus sum à Jehova, quomodo possum homo ergo intelligo suus via? 20. 24.

7. In omnis tuus via agnosco is, & ipse dirigo tuus iter, 3. 6.

8. Expendo orbita tuus pes, & omnis tuus via stabilio, 4. 26.

9. Ille [Jehova] custodia iter jus, & conservo via sanctus, 2. 8.

10. Sum tres qui sum nimis occultus à ego, imo quatuor qui novi non; via Aquila in Cœlum; via Serpens in rupes; via Navis in mepium Mare; & via Vir cum Virgo, 30. 18, 19.

Wander.

1. Ut Avicula qui ergo à nidus suus ita sum vir qui erro à locus suus, 27. 8.

F. 4.

Wealth.

Wealth.

1. *Wealth* gotten by vanity, shall be diminished ; but he that gathereth by labour, shall encrease, 13. 11.

2. Every man to whom God hath given riches, and *wealth*, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour ; this is the gift of God, *Ecc.* 5. 19.

Water.

1. Drink *water* out of thine own Cistern, and running *waters* out of thine own well, 5. 15.

2. Let thy fountains be dispersed abroad, and rivers of *waters* in the streets ; let them be only thy own, and not strangers with thee, 5. 16. 17.

3. The words of a mans mouth are as deep *waters*, and the well spring of wisdom as a flowing brook, 18. 4.

4. Cast thy bread upon the *waters*, for thou shalt find it after many days, *Ecc.* 11. 1.

Weight.

1. Divers *weights* and divers measures, both of them are alike abomination to the Lord, 20. 10.

2. Divers *weights* are an abomination unto the Lord, and a false ballance is not good, 20. 23.

3. A just *weight* and ballance are the Lords, all the *weights* of the bag are his work, 16. 11.

4. A false ballance is abomination to the Lord ; but a just *weight* is his delight, 11. 1.

Wicked.

1. Be not overmuch *wicked*, neither be thou foolish ; why shouldest thou die before thy time ; *Ecc.* 7. 17.

2. Enter not into the path of the *wicked*, and go not in the way of evil men, 4. 14.

3. When

Wealth.

1. Substantia acquisitus ex venitis diminuo ;
autem qui congrego manus augeo, 13. 11.

2. Omnis homo quicumque Deus do divitiarum, &
facultus, & facio ille capia comedo ex ille, & per-
cipio suus pars, ac lator de suus labor ; hic sum
donum Deus, *Eccl.* 5. 19.

Water.

1. Bibo aqua è tuus cisterna, & fluentum è tu-
us puteus, 5. 15.

2. Tuus fons sargo passim, & rivus aqua in
platea ; sum tantum tuus, ac non externeus cum
tu, 5. 16, 17.

3. Verbum humanus os sum velut profundus
aqua, & scaturigo sapientia similis eructans tor-
rens, 18. 4.

4. Projicio tuus panis in aqua, nam invenio is
post multus dies, *Eccl.* 11. 1.

Weight.

1. Diversus pondus, & diversus mensura, uter-
que sum aequè abominatio Jehova, 20. 10.

2. Diversus pondus sum abominatio Jehova, &
dolosus lanx non sum bonus, 20. 23.

3. Justus trutina & bilanx sum Jehova, & om-
nis pondus locus sum is opus, 16. 11.

4. Dolosus bilanx sum abominatio Jehova ;
verò integer pondus sum is delectatio, 11. 1.

Wicked.

1. Sum ne nimium improbus, neque sum stoli-
dus ; quare morior ante tempus tuus ? *Eccl.* 7. 17.

2. Ingredior ne iter improbus, neque incedo
per vias malas, 4. 14.

3. Impro.

3. When the *wicked* cometh, then cometh also contempt, and with ignominy reproach, 18. 3.

4. There shall no evil happen to the just; but the *wicked* shall be filled with mischief, 12. 21.

5. The soul of the *wicked* desireth evil, his neighbour findeth no favour in his eyes, 21. 10.

6. His own iniquities shall take the *wicked* himself, and he shall be holden with the cords of his sins, 5. 22.

7. Fret not thy self because of evil men, neither be thou envious at the *wicked*, 24. 19.

8. I saw the *wicked* buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity, *Ecc.* 8. 10.

9. The Lord hath made all things for himself, yea even the *wicked* for the day of evil, 16. 4.

10. There shall be no reward to the evil man; the candle of the *wicked* shall be put out, 24. 20.

11. A good man obtaineth favour of the Lord; but a man of *wicked* devices will he condemn, 12. 2.

12. Be not afraid of sudden fear, neither of the desolation of the *wicked* when it cometh, 3. 25.

13. The *wicked* shall be cut off from the earth, and the transgressions shall be rooted out of it, 2. 22.

Wife.

1. House and riches are the inheritance of fathers; but a prudent *Wife* is from the Lord, 19. 14.

2. Whoso findeth a *Wife* findeth a good thing, and obtaineth favour of the Lord, 18. 22.

3. Let thy fountain be blessed, and rejoyce with the *Wife* of thy youth, 5. 18.

4. Live joyfully with the *Wife* whom thou indest all the days of the life of thy vanity,
which

3. Improbis adveniēti advenio etiam contemp-
tus, & cum ignominia probrum, 18. 3.

4. Nullus molestia evenio iustus; autem impro-
bus impleo malum, 12. 21.

5. Animus improbus desidero malum, ipse pro-
ximus invenio non gratia in is oculus, 21. 10.

6. Suus iniquitas capio improbus ipse, & teneo
funis suus peccatum, 5. 22.

7. Succenseo ne propter maleficus, neque invi-
deo improbus, 24. 19.

8. Video improbus sepultus, qui accedo, &
abeo è locus sanctus, & sum oblivioni traditus in
civitas, in qui ita facio: hic sum etiam vanitas,
Ecc. 8. 10.

9. Jehova operor omnis propter fui, imò etiam
improbus ad dies malum, 16. 4.

10. Sum nullus merces malus; lucerna impro-
bus extinguo, 24. 20.

11. Bonus adipiscor benevolentia à Jehova; at
vir sceleratus machinatio condemno, 12. 2.

12. Ne timeo à repentinus pavor, nec à vasta-
tio improbus quum advenio, 3. 25.

13. Improbis exscindo è terra, & perfidus a-
vello ex is, 2. 22.

Wife.

1. Domus & divitiæ sum possessio pater, au-
tem intelligens uxor sum à Jehova, 19. 14.

2. Qui consequor uxor consequor bonus, &
acquirō benevolentia à Jehova, 18. 22.

3. Tuus scaturigo sum benedictus, & lætor de
uxor tuus adolescentia, 5. 18.

4. Vivo jucundè cum uxor qui amo, omnis dies
vivo vanitas, qui ille [Deus] do tu sub Sol
omnis

which he (God) hath given thee under the Sun, all the days of thy vanity; for that is thy portion in this life, and in thy labour which thou takest under the Sun, *Ecc. 9. 9.*

5. A foolish son is the calamity of his father; and the contentions of a wife are a continual dropping, 19. 13.

Wind.

1. This is also a fore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? *Ecc. 5. 16.*

2. He that observeth the wind, shall not sow; and he that regardeth the clouds, shall not reap, *Ecc. 11. 4.*

Wine.

1. Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise, 20. 1.

2. Who hath woe? who hath sorrow? who hath contentions? who hath babling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixt wine, 23. 29, 30.

3. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth it self aright. At the last it biteth like a Serpent; and stingeth like an Adder. Thine eyes shall behold strange women, and thy heart shall utter perverse things, 23. 31, 32, 33.

4. Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more, 31. 6. 7.

Wife.

1. Bow down thine ear, and hear the words of the wife, and apply thy heart unto my knowledge, 22. 17.

2. My

omnis dies tuus vanitas; nam ille sum tuus pars in hic vita, & in tuus labor qui subeo sub Sol, *Ecccl. 9. 9.*

* 5. Stolidus filius sum calamitas suus pater, & iurgium uxor sum continuus stilla, *19. 13.*

Wind.

1. Hic etiam sum magnus malum, quòd omnino prout venio, ita abeo: & quis emolumentum sum is qui laboro pro ventus? *Ecccl. 5. 16.*

2. Qui observo ventus, non semino; & qui respicio nubes, non meto, *Ecccl. 11. 4.*

Wine.

1. Vinum sum derisor, inebrians potus sum tumultuosus: & quisquis oberro in is non sapio, *20. 1.*

2. Quis sum calamitas? quis sum dolor? quis sum contentio? quis sum loquacitas? quis sum vulnus impunè? quis sum rubor oculus? qui immoror diu apud vinum, qui eo ad investigo mistus vinum, *23. 29, 30.*

3. Respicio ne in vinum quum rubesco, quum exhibeo suus color in poculum, quum moveo sui rectè. Tandem mordeo velut Serpens, & pungo ut vipera. Tuus oculus respicio alienus mulier, & tuus animus eloquor perversus, *23. 31, 32, 33.*

4. Do inebrians potus periturus, & vinum ille qui sum amarus animus. Bibo & obliviscor suus paupertas, & recordor suus molestia non amplius, *31. 6, 7.*

Wise.

1. Inclino tuus auris, & ausculto verbum sapiens, & adhibeo tuus animus ad meus scientia, *22. 17.*

2. Meus

2. My son, if thy heart be *wise*, my heart shall rejoyce, even mine, 23. 15.

3. A *wise* man will hear and will increase learning; and a man of understanding shall attain unto *wise* counsels, 1. 5.

4. In the multitude of words there wanteth not sin; but he that refraineth his lips is *wise*, 10. 19.

5. The heart of the *wise*, teacheth his mouth, and addeth learning to his lips, 16. 23.

6. There is a treasure to be desired, and oyl in the dwelling of the *wise*; but a foolish man spendeth it up, 21. 20.

7. These things also belong to the *wise*; It is not good to have respect of persons in judgment, 24. 23.

8. The words of the *wise* are as goads, and as nails fastned by the masters of Assemblies, which are given from one shepherd, *Eccl.* 12. 11.

9. There be four things which are little upon the earth, but they are exceeding *wise*: The Ants are a people not strong, yet they prepare their meat in the summer; the Conies are but a feeble folk, yet make they their houses in the rocks; the Locusts have no King, yet go they forth all of them by bands; the Spider taketh hold with her hands, and is in Kings Palaces, 30. 24, 25, 26, 27, 28.

10. Go to the Ant thou sluggard, consider her ways and be *wise*, 6. 6.

11. If a *wise* man contendeth with a foolish man, whether he rage or laugh there is no rest, 29. 9.

Wisdom.

1. I *wisdom* dwell with prudence, and find out knowledge of witty inventions, 8. 12.

2. *Wisdom*

2. Meus filius, si tuus animus sapio, meus animus lætor, etiam meus, 23. 15.

3. Sapiens audio & adjicio disciplina, & homo intelligens comparo industrius consilium, 1. 5.

4. Multitudo verbum abs me non peccatum; sed qui cohibeo suus labium, sum sapiens, 10. 19.

5. Animus sapiens moderor suus os, & addo disciplina suus labium, 16. 23.

6. Sum thesaurus desideratissimus, & oleum in habitaculum sapiens; autem stolidus homo absorbeo ille, 21. 20.

7. Hic etiam pertineo ad sapiens; non sub bonus agnosco persona in iudicium, 24. 23.

8. Verbum sapiens sum instar aculeus, & instar clavus infixus ab autor collectio, qui sum datus ab unus pastor, *Eccl.* 12. 21.

9. Sum quatuor qui sum parvus in terra, tamen sum valde sapiens; Formica sum populus non robustus, tamen comparo suus cibus æstas; Cuniculus sum admodum invalidus populus, tamen dispono suus domus in petra; Locusta sum non rex, tamen procedo omnis turmatim; Aranea prendo suus manus, & sum in rex palatium, 30. 24, 25, 26, 27, 28.

10. Abeo ad formico, O piger, aspicio is via, & sapio, 6. 6.

11. Si sapiens contendo cum stolidus, sive commoveor, si rideo sum nullus quies, 29. 9.

Uti dom.

1. Ego sapientia habito cum prudentia, & invenio scientia summus solertia, 8. 12.

2. Sapi-

2. *Wisdom* is better than rubies; and all the things that may be desired are not to be compared to it, 8. 11.

3. *Wisdom* is better than weapons of war; but one sinner destroyeth much good, *Eccl.* 9. 18.

4. *Wisdom* is better than strength; nevertheless the poor mans *wisdom* is despised, and his words are not heard, *Eccl.* 9. 16.

5. *Wisdom* strengthneth the wise, more than ten mighty men which are in the City, *Eccl.* 7. 19.

6. *Wisdom* is too high for a fool, he openeth not his mouth in the gate, 24. 7.

7. He that handleth a matter *wisely* shall find good; and whoso trusteth in the Lord happy is he, 16. 20.

8. Through desire a man having separated himself, seeketh and intermedleth with all *wisdom*, 18. 1.

9. Say not thou, What is the cause that the former days were better than these? For thou dost not enquire *wisely* concerning this, *Eccl.* 7. 10.

10. In much *wisdom* is much grief; and he that increaseth knowledg, increaseth sorrow, *Ecel.* 1. 18.

Witness.

1. These six things doth the Lord hate, yea seven are an abomination unto him; a proud look, a lying tongue, and hands that shed innocent blood; an heart that deviseth wicked imaginations, feet that be swift in running to mischief; a false *witness* that speaketh lies, and him that soweth discord among brethren, 6. 16, 17, 18, 19.

2. A faithful *witness* will not lye, but a false *witness* will utter lies, 14. 5.

2. Sapientia sum melior carbunculus, & omnis qui possum desidero non sum æquandus is, 8. 11.

3. Sapientia sum melior arma bellum, verò unus peccator perdo multus bonum, *Eccl.* 9. 18.

4. Sapientia sum melior robur; nihilominus indigus sapientia despicio, & is verbum non audio, *Eccl.* 9. 16.

5. Sapientia corroboro sapiens magnis quàm decem dominator qui sum in civitas, *Eccl.* 7. 19.

6. Sapientia sum nimis altus stultus, aperio non suos os in porta, 24. 7.

7. Qui tracto res sapienter consequor bonum, & qui confido Jehova beatus sum ille, 16. 20.

8. Ad desiderium, homo separatus quæro & se intermisceo in omnis sapientia, 18. 1.

9. Ne dico, quis sum causa, quare prior dies sum melior iste? nam non rogo sapienter de hic, *Eccl.* 7. 10.

10. Multus sapientia infum multus indignatio; & qui augeo scientia, augeo dolor, *Eccl.* 1. 18.

Witness.

1. Iste sex Jehova odi, imò septem sum abominatio; Elatus oculus, mendax lingua, manusque effundens innocens sanguis: Animus qui fabricor iniquus qui cogitatio, pes festinans curro ad malum; Falsus testis qui loquor mendacium, & ille qui immitto contentio inter frater, 6. 16, 17, 18, 19.

2. Fidus testis non mentior; autem falsus testis efflo mendacium, 14. 5.

3. A false *witness* shall not be unpunished ; and he that speaketh lies shall not escape, 19. 5.

4. A false *witness* shall perish ; but a man that heareth, speaketh constantly, 21. 28.

5. A man that beareth false *witness* against his neighbour, is a maul, and a sword, and a sharp arrow, 25. 18.

6. A true *witness* delivereth Souls ; but a deceitful *witness* speaketh lies, 14. 25.

7. An ungodly *witness* scorneth judgment ; and the mouth of the wicked devoureth iniquity, 19. 18.

8. Be not a *witness* against thy neighbour without cause ; and deceive not with thy lips, 24. 28.

Woman.

1. A foolish *woman* is clamorous ; she is simple, and knoweth nothing.

2. The lips of a strange *woman* drop as an honey-comb, and her mouth is smother than oyl ; but her end is bitter as wormwood, sharp as a two-edged sword ; her feet go down to death, her steps take hold on hell, 5. 3, 4, 5.

3. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul ; discretion shall preserve thee, understanding shall keep thee, to deliver thee from the strange *woman*, even from the stranger which flattereth with her words ; which forsaketh the guide of her youth, and forgetteth the covenant of her God : for her house inclineth unto death, and her paths unto the dead, 2. 10, 11, 16, 17, 18.

4. Remove thy way far from her (the strange *woman*) and come not nigh the door of her house ; lest thou give thine honour unto others, and thine years unto the cruel ; lest strangers be filled with thy

3. Falsus testis non sum impunis; & qui loquor mendacium non evado, 19. 5.

4. Mendax testis pereor, autem vir qui ausculto loquor in æternum, 21. 28.

5. Vir qui testor falsus testimonium contra suus proximus, sum marculus, & gladius, & acutus sagitta, 25. 18.

6. Verax testis libero anima; autem dolosus testis conflo mendacium, 14. 25.

7. Nequam testis derideo jus, & os improbus absorbeo iniquitas, 19. 28.

8. Ne sum testis contra tuus proximus temerè; nec decipio tuus labium, 24. 28.

Woman.

1. Stolidus mulier sum streperus, sum fatuus, & novi nihil, 9. 13.

2. Labium extraneus mulier stillo tanquam favius, & is palatum sum mollior oleum; attamen is finis sum amarus ut absinthium, acutus ut bipennis gladius; ille pes descendendo ad mors, is gressus apprehendo sepulchrum, 5. 3, 4, 5.

3. Cum sapientia venio in tuus animus, & scientia sum amœnus tuus mens; Solertia observo tu, intelligentia custodio tu, ad eripio tu ab extraneus mulier, etiam ab alienigena qui blandior suus dictum; qui derelinquo dux suus adolescentia, & obliviscor fœdus suus Deus: nam is domus propendeo ad mors, & is orbita ad mortuus, 2. 10, 11, 16, 17, 18.

4. Facio tuus iter procul ab ille (extraneus mulier,) & ne appropinquo ad ostium ille domus; ne cedo tuus decor alius, & tuus annus crudelis; ne extraneus fatior tuus facultas, & tuus labor sum
in

thy wealth, and thy labours be in the house of a stranger, and thou mourn at the last when thy flesh and blood are consumed, 5. 9. 10. 11.

5. For three things the earth is disquieted, and for four which it cannot bear; for a servant when he reigneth, and a fool when he is filled with mear; for an odious *woman* when she is married; and an handmaid that is heir to her mistress, 30. 21. 22. 23.

6. I find more bitter than death the *woman* whose heart is snares and nets, and her hands as bands; whoso pleaseth God shall escape from her: but the sinner shall be taken by her, *Ecc.* 7. 26.

7. The mouth of strange *women* is a deep pit; he that is abhorred of the Lord shall fall therein, 22. 14.

8. Give not thy strength unto *women*, nor thy way to that which destroyeth Kings, 31. 3.

9. Why wilt thou my son, be ravish'd with a strange *woman*, and embrace the bosom of a stranger? for the ways of a man are before the eyes of the Lord, and he pondereth all his goings, 5. 20. 21.

10. The commandment is a lamp, and the Law is a light, and reproofs of instruction are the way of life to keep thee from the evil *woman*, from the flattery of the tongue of strange *woman*: lust not after her beauty in thine heart, neither let her take thee with her eye-lids, 6. 23. 24. 25.

11. As a jewel of gold in a swines snout; so is a fair *woman* which is without discretion, 11. 22.

12. A vertuous *woman* is a crown to her husband; but she that maketh ashamed, is a rottenness in his bones, 12. 4.

13. Every

in domus alienus, tuque gemo tandem cum tuus caro & tuus corpus consumo, 5. 9, 10, 11.

5. Sub tres terra commoveo, imo sub quatuor qui non possum fero; sub servus quum regno, & stultus quum saturo cibus; sub exosus mulier quum marito, & ancilla qui sum hæres suus hera, 30. 21, 22, 23.

6. Invenio amarior mors, fœmina qui animus sum rete & plagæ, & ille manus ut vinculum; quisquis placeo Deus, liberor ab is; vero peccator capior ab is, *Ecccl.* 7. 26.

7. Os extranea sum profundus fossa; qui sum abominandus Jehova corruo in ille, 22. 14.

8. Ne dedo tuus robur fœmina, nec tuus via ille qui deleo rex, 31. 3.

9. Quare tu, meus filius, oblector extraneus mulier, & amplector pectus aliena; nam via homo sum coram oculus Jehova, & expendo omnis es orbita, 5. 20. 21.

10. Præceptum sum lucerna, & doctrina sum lux, & correctio eruditio sum via vita ad servo tu à maleficus mulier, à blanditia lingua aliena; desidero ne is pulchritudo in tuus animus, neque capio tu suus palpebra, 6. 23. 24. 25.

11. Ut monile aureus in porcus rostrum; ita sum pulcher mulier qui sum sine prudentia, 11. 22.

12. Strenuus uxor sum corona suus maritus; sed qui pudefacio sum putredo ille os, 12. 4.

13. Quis-

13. Every wise *woman* buildeth her house; but the foolish plucketh it down with her hands,

14. 1.

14. It is better to dwell in a corner of the house top, than with a brawling *woman* and in a wide house, 25. 24.

15. It is better to dwell in the wilderness, than with a contentious and an angry *woman*, 21. 19.

16. Who can find a vertuous *woman*? for her price is far above rubies, 31. 10.

17. One man among a thousand have I found; but a *woman* among all those have I not found, *Ecc.* 7. 28.

18. Favour is deceitful, and beauty is vain; but a *woman* that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates, 31. 30, 31.

16. Whosoever hideth her (the contentious *woman*) hideth the winds; and the oyntment of his right hand which bewrayeth it self, 27. 16.

Word.

1. Heaviness in the heart of man maketh it stoop; but a good *word* maketh it glad, 12. 25.

2. Pleasant *words* are as an hony-comb, sweet to the soul, and health to the bones, 16. 24.

3. A *word* fitly spoken, is like apples of gold in pictures of silver, 25. 11.

Wrath.

1. A man of great *wrath* shall suffer punishment; for if thou deliver him, yet thou must do it again, 19. 19.

15 JY 64

T H E E N D.

13. Quisque sapiens fœmina ædifico suus domus; autem stultus destruo is suus manus, 14. 1.

14. Sum melior habito in angulus tectum, quàm cum contentiosus mulier & in communis domus, 25. 24.

15. Sum melior habito in desertum, quàm cum contentiosus & indignabundus mulier, 21. 19.

16. Quis invenio strenuus fœminâ; nam is pretium longè supero carbunculus, 31. 10.

17. Unus homo inter mille invenio, at fœmina inter omnis iste non invenio, *Eccel.* 7. 28.

18. Gratia sum fallax & pulchritudo sum vanus; at mulier qui revereor Jehova, ipse laudo. Do is de fructus is manus, & proprius factum laudo is in porta, 31. 30, 31.

19. Quicumque abscondo ille (litigiosus mulier,) abscondo ventus; & unguentum dexter ipse qui prodo sui, 27. 16.

Word.

1. Anxietas in animus vir deprimio ille; autem bonus verbum lætifico ille, 12. 25.

2. Amœnus sermo sum ut mel favus, dulcis anima, & salus os, 16. 24.

3. Verbum commode dictus, sum similis malum reus in tabula argenteus, 25. 11.

Wrath.

1. Homo iracundus subeo pœna; enim si dimitto is, tamen debeo multo amplius, 19. 19.

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